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The Clergy and the Catechism

SPENCER YONES.



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Catechism

"PERHAPS THERE IS NO PART OF THE CHURCH" (SAYS CANON GORE IN HIS BAMPTON LECTURES ON THE INCARNATION) "WHICH HAS SINNED AS THE ENGLISH CHURCH HAS SINNED, IN THE NEGLECT OF DEFINITE RELIGIOUS TEACHING. NOR CAN ONE WHO DESIRES HER WELFARE AIM AT ANYTHING BETTER THAN THE RECOVERY AND PROMOTION OF SIMPLE DOGMATIC TEACHING, BASED ON THE CATECHISM AND APPEALING TO SCRIPTURE, NOT LEAST AMONG THE YOUTH OF THE EDUCATED CLASSES."—*Bampton Lectures*, 1891, p. 184.

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The Clergy and the Catechism

BEING AN ATTEMPT TO ADAPT THE "METHODE DE ST. SULPICE,"
AS EXPOUNDED BY MGR. DUPANLOUP, TO THE WAYS
AND WANTS OF THE ENGLISH CHURCH

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TO THE REVEREND
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PRINCIPAL OF THE THEOLOGICAL COLLEGE
OF ST. AIDAN,
BIRKENHEAD.

Preface.

I HAVE been asked to write a Preface for this treatise, and I do so with all readiness. This not because I think that I can improve it by correction or addition, I lack the practical experience that would enable me for such a task. But my theoretical knowledge of the literature of this question, and some personal knowledge of the working of the system, here recommended, on the Continent, have made me at one with the writer of this treatise on this subject. I share with him the conviction that the religious education of our children will never be properly secured except it be by the efficient fulfilment in our midst of the Ministry of Catechising by the Clergy in the Churches of the land.

That the obligation of this Ministry rests on the Clergy is beyond question ; it is clearly stated in the Prayer Book. "The Curate of every Parish shall diligently, upon Sundays and Holy Days, openly in the Church, instruct and examine the children sent unto him in the Catechism." From the obligation of Catechising personally in the Church the Parish Priest has

no escape. And the Church, in laying on him this obligation, acts in obedience to the Word of God. She recognizes the abiding authority of the direction given by St. Paul to Timothy for the Ministry of the Word in the Church of Ephesus, "Give heed to Reading, to Exhortation, to Teaching." (1 Timothy iv. 13.) She is at one with the Church in every time and age in maintaining the threefold Ministry of the Word in Lessons, in Preaching, in Catechising. And in thus acting she is faithful to the Will of God as revealed in His Word. No Church that does not enjoin her Clergy to give heed to the Teaching would be faithful to her Master.

Yet clear as this is it is certain that this personal obligation of the Priest in the Ministry of Catechising has very generally not been recognized among us. This is evident from the fact that this Ministry for some time was practically disused. Instead of our children being catechised in the Church by the Priest in his formal ministrations of the Word of God, they have been given over for religious instruction to un-commissioned and untrained teachers in Sunday Schools. And the natural result has followed. We are living in a generation which has too generally grown up in ignorance of the Christian Faith as the Church has

received it. The letter of the Catechism is unknown. The Truth it teaches is also unknown. A vague, indefinite pietism is that in which our children have been trained, but they know not "The Truth as it is in Jesus" as expressed in that Faith which down through the Christian ages has been taught "everywhere and in every Church." I utter no censure or condemnation on our Sunday Schools in saying this. We owe to them a debt we cannot fail to recognize if we read their history without prejudice. We cannot afford to lose their ministry in the present. As really as the Milanese System of Sunday Instruction was God's gift to that people through San Carlo Barommeo, so truly is the Sunday School System the gift of God to the English Church and people. I believe that the continuance of this system is as necessary for the full efficiency of the Catechism System among us, as I am sure that in that system is found what is needed for the perfecting of their work. There is no antagonism between the two. The one is the complement of the other. Sunday Schools can never be a substitute for the Catechism Service, but they can in a special degree prepare its way and advance its efficiency. No Parish Priest can, without incurring a serious responsibility, delegate his ministry of teaching his children to

Sunday School teachers. But he can welcome them as fellow labourers with himself in this Ministry. Then as the teacher in the Sunday School prepares the children for the Catechism, and the Priest in the Catechism perfects the work of the teacher in the Sunday School, they shall "rejoice together" as each shares in the Order of the Body of Christ a common work. But for the practical expression of this ideal the first condition is, The recognition by the Clergy of their obligation to fulfil personally and in the Church this Ministry of Catechising. And my hopes go out with this treatise that it may be used of God to bring about this result.

This attained, we of the Clergy are conscious of another need; too many of us are conscious of our ignorance of the way in which this Ministry can be efficiently carried out. We know quite well that we are directed "to diligently instruct and examine in the Church Catechism." That is, a Catechism Service is twofold. In it we are to put the Faith into our children by Teaching, and to draw it out of them by Examination. But we seek guidance as to how to do this in an efficient way. The system of the Catechism as unfolded in this treatise will, I believe, meet this need. This system is no untested theory of a

speculative dreamer. It is one that has been tested by generations, and is in living activity on the other side of the English Channel to-day. This treatise is professedly based on the “*Méthode of Saint Sulpice*,” upon which the Catechism system of France is reared. This system, as it exists to-day, contains the wisdom gained in the exercise of the Ministry of Catechising by men of learning, zeal, and practical power in past generations. It is not a creation, it is a growth. And it were indeed unwise of us were we to refuse to avail ourselves of the wise experience chronicled in it. It is probable that in adapting this system to our English conditions, even greater variations in details from the “*Méthode of Saint Sulpice*” than are contemplated in this treatise, will be found desirable. Our circumstances differ from those it is created to meet in France, in the fact that France has no Sunday School system. Hence there, the whole of the Religious Teaching has to be given at the Catechism. It is not so with us, and the instance of S. Aidan’s, Gateshead (*vide* Appendix), shews quite clearly what modification of the French system is possible in our circumstances. Yet whatever modifications in adapting the “*Méthode of Saint Sulpice*” to the conditions of the English Church may be made in details, of this I am convinced, that in general structure

the method has a primacy of efficiency. Experience will teach us that the measure of our conformity to its principles and its structure, will be the measure of our success in the fulfilment of the Ministry of Catechising.

Believing that I am right in so thinking, I commend this book to my brethren in the Priesthood as a practical treatise on an important Ministry. I believe it will prove to be a valuable addition to our works on Pastoral Theology. And as it now goes forth on its mission I follow it with the hope that it will do much to restore and to secure the efficiency of the Ministry of Catechising in the Anglo-Catholic Church.

GEORGE BODY.

The College, Durham,

January 28th, 1895.

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The Clergy and the Catechism.

INTRODUCTION.



THE anxious question of the religious education of our children has lately become urgent and, in a special sense, interesting:—urgent, because of the recent significant controversy on the London School Board; interesting, because a happy coincidence has brought us an English translation of Dupanloup's "Ministry of Catechising" when most we need it.

These lectures, as most of us know, were delivered to the clergy in the Diocese of Orleans in 1869, and were avowedly based upon the celebrated "Méthode de St. Sulpice," a work which has not been translated into English, and which covers 380 pages of closely printed matter.

In the Introduction to the "Méthode" many illustrious names of zealous catechists are given to us,—Charles Borromeo, the learned Bellarmin, St. Francis of Sales, St. Francis Xavier, César de Bus, known as Apôtre des Enfants, and the celebrated St. Vincent de Paul.

It was the disciple and friend of St. Vincent,—M. Olier, who found the parish of St. Sulpice a veritable sink of iniquity, and who transformed it by means of Catechisms.

Besides the Catechism on Sunday, he established a number of others for children of different ages, and for the various Seasons and Sacraments of the Church.

Catechisms for the first Communion; for Confirmation; and these for the very poor in his parish, or again for men servants and maid servants in large houses.

And the illustrious Catechists who succeeded M. Olier at St. Sulpice carried on the traditions and maintained the reputation of this great Seminary.

After years of experience, then, and when a succession of learned and saintly men had tested and fully developed the method it was described and published under the title of "*Méthode de St. Sulpice.*"

This will help us to appreciate the force of what Fénelon said of St. Sulpice itself:—"It is," he said, "a fountain of Grace for the clergy and for all France." And Dupanloup speaks of it as "The only method."

A large number of the clergy have had the "Ministry of Catechising" on their shelves for some time. But from what I have been able to hear, very few have yet had time to seriously study it; and there has been a general impression among most of the clergy and laity in England, at least until within the last two or three years, that for English parishes the Method was impracticable. My only claim, if so it may be called, to speak is, not that I was the first to read the original work,—some years ago, before the translation appeared, a little book describing the Method was published by a Cowley Father, I think—nor again, that I was the first to apply the Method,—one or two parishes were before me in this,—but that circumstances have led to my lecturing upon the subject in a large number of the principal cities and towns of England, where the Method

has in many cases been started and well sustained ; and further that, in the discussions which have followed these lectures, I have had the privilege of listening to the experiences of other men, and of hearing from them where it is precisely that they feel the pressure of difficulty in dealing with children.

But over and beyond this I found that it was quite impossible to respond to all the kind invitations I received to lecture, and so, for this and for other reasons I have been asked to publish.

I owe everything to Dupanloup and St. Sulpice ; but, except where I expressly refer the reader to passages in these works, I am writing with no book before me. I say this once for all, because after speaking so often upon a subject, and turning it over in my mind and watching very closely its working in my own and in other parishes, it would no longer be possible for me always to say precisely when and where I am giving the Bishop's experiences and when I am writing from my own.

In treating the several exercises I have tried to catch the ruling idea in each case and then to work it out for myself.

The clergyman who first urged me to write was the late much lamented Charles Edward Steward, Vicar of New Shoreham, who died after only a few days' illness, and only two Sundays after commencing the work in his own parish.

I well remember the last words he said to me. In speaking of the value and blessedness of definite teaching, he said—"The longer I live the more I feel the need of something to lean against,"—and in that saying, I believe, nature herself is speaking. And since God has given us something to supply that want ; first in a visible Society, and next in the instruments which that Society sets before

us, my desire in writing is not to propose some new thing but to call attention to an old and precise duty.

Why should there not be a grand Parochial Catechism every Sunday in every Parish Church in England; the greatest event in the day after the ministration of the Sacraments; a model of order, all its teaching being based upon the Church Catechism, with a devoted and zealous body of lay as well as clerical Catechists to make and not merely to take it; something that will gradually and yet irresistibly attract the older as well as the younger people in our Parishes, which will train up a body of zealous and intelligent Churchmen, and such as will command the admiration of all.

We are plainly ordered to Catechise in our Churches on every Sunday and Holy Day.

And if Catechising is to be thorough it means what I shall presently describe as a Catechism.

Let us once again confront ourselves with the rubric at the end of the Catechism:—

“The Curate of every Parish shall diligently upon Sundays and Holy Days, after the second lesson at Evening Prayer, openly in the Church instruct and examine so many children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.”

This was written, of course, when all Evensongs were in the Afternoon and when that was the only opportunity for everyone to come and be taught. The Afternoon is still, on the whole, the best time for the Catechism. Meantime Evensong has been for the most part relegated to the Evening.

In any case there the duty is laid down for us. And as regards the Saints' Days of the Church I believe it would

make the Evensong on that day better appreciated if a short ten minutes' Catechising were taken after the second lesson. And why should we not have Winter Catechisms—say from Michaelmas to Easter in the same way either at the Wednesday Evensong or Friday? It is very popular with many of the children, and will be even more popular with most of the parents. If, too, there is a Boarding School, or more than one in our Parish, the Head Mistress can be asked to allow a small contingent of girls or boys, as the case may be, to come regularly on one or other of these days. They will be perhaps the better appreciated if they last only for a season at a time.

As regards the relation of the Sunday School to the Catechism, the latter ought surely to be the great educational event of the day, with the Sunday School to minister to it.

In the Chapter on Method I make some suggestions about this. Meantime the aim of the Church throughout all the world has on the whole ever been plain on this point. What we have to teach the children is "The Faith." And that is declared in the great Apostolic Creed, and supported and illustrated by the Bible.

It is one thing to present the text of the Catechism to a child's mind and to explain, support and illustrate it from the Bible; it is quite another thing to embark upon a study of Jewish literature.

We have forgotten this, and we are now paying dearly for it. Parents for the most part have given up the good old custom of teaching their children the Catechism at the very beginning; and so far as the building of the Church goes the Catechism has been almost everywhere banished from it. And with this result, that when the question of

dogmatic teaching comes to the front men either patronize or despise it ; preferring as they say to get their religion out of the Bible, and thereby making it say what they wish it to say, and playing a game of hide and seek in and about its texts and passages, so that no one can get at them.

How otherwise would it be possible for men to say—"I believe in the Bible, but I object to the Creed ;" when it is really impossible to believe in the one without believing also in the other.

It may be said that there are people who actually do believe in the Bible and yet do not believe in the Creed. And to this the answer is plain—They think they do this. This is where a Creed braces people. It sets down before them in a series of propositions and within a short compass, what is also found in the Bible, and so helps them to see where they are and to know what they mean. The Creed as it is rehearsed daily in the Christian Church gives people the opportunity of making an act of faith, day by day, in God's Word.

Let us say it again then :—

We are not ordered to drag the child through the Bible from Genesis to Revelation, but,

1. To teach it the letter and to begin to teach it the meaning of the Apostolic Creed, with the Lord's Prayer and the Ten Commandments.
2. To teach it to know and understand the meaning of the Sacraments of the Christian Church ;

Holy Scripture being used throughout as an extensive treatise, not merely supplying but expanding, explaining, and illustrating these subjects.

Holy Baptism brings the child into position ; and the Catechism begins to show the child his way about. Speaks

to him of a Saviour ; warns him against pitfalls ; offers him means of grace ; impresses upon him holy habits.

The children are already under a life-long obligation of which they must be made to understand the significance, and :—

“So soon as children are come to a competent age, and can say, in their mother tongue, the Creed, the Lord's Prayer, and the Ten Commandments : and also can answer to the other questions of this short Catechism ; they shall be brought to the Bishop. And everyone shall have a Godfather or Godmother as a witness of their Confirmation.”

Surely after this we have the right to say that an intelligent Churchman is one who has been educated on the basis of the Catechism. What he will have already learnt there will have opened the Bible for him ; and as years go on that first living interest in it will beckon him on to look more and more deeply into its treasures.

Let us get back again, then, to the old Catechism and keep there.

All Churchmen can meet on this ground because their leaders, that is the Clergy, are in honour pledged to take their stand upon it.

Some may wish that our Catechism would say more ; others that it would say less. Meantime there it stands, a witness and security for definite teaching, with authority behind it and ourselves in front.

And further, throughout these chapters, I have used the word Catechism to mean all that the successful teaching of it involves as well as all that it actually says. For no sooner do we commence putting the Catechism questions to our children than we find they require explaining ; hence the two distinct exercises known as “Questioning” and “Instruction.” Again, as actual members of Christ His

life should be fully shared by us in the historical as well as the doctrinal aspect of it; hence the Reading of the Holy Gospel and the Homily attached to it. Now these are the three principal exercises. And yet again besides teaching us the Lord's Prayer, the words of the Catechism expressly require that we should "at all times" "call for" God's "special grace" "by diligent prayer" to enable us to fulfil the precepts contained in this body of instruction. Here comes in the short office. So that the actual Prayer Book Catechism unfolds into that situation the programme of which I will presently set forth.

And as held in the Church it becomes not merely a piece of paper with questions and answers upon it, but a living situation, being, at one and the same time, a school, a family and a home.

According to the beautiful words of Fénelon, a Catechist besides being a teacher, must also be a father, and even a mother.

No confusion need arise, then, from my using the word in its wide as well as in its more restricted sense according as I am describing what the children have to learn, or the situation in which they find themselves while they learn it. I shall speak as Dupanloup does, of the children learning the Catechism, and again of the children being in or coming to the Catechism. Or once more, according as they are older or younger, of belonging to The Great Catechism or The Little Catechism.

When a man purchases a piece of land, he may say it means the soil. But in fact it means more, it has to mean more. He could not enjoy the soil unless he could claim it to the heart of the earth beneath, and *usque ad cælum* above. And the law consequently makes the word "Land" mean all this.

And so to enter into the Catechism, and to live upon it, requires the employment of that large and inclusive sense of the name as well as of that which appears in the actual title of our Prayer Book.

As regards the further and most anxious question of how to keep hold of the children after Confirmation and when they have grown up, I have no experience which would entitle me to speak. But the Rev. John Wakeford, Vicar of St. Margaret's, Anfield, Liverpool, has most kindly written me a valuable letter which he allows me to print at the end of this work. I am greatly indebted to him for this, and it will, I am sure, prove most suggestive to the reader.

I may take this opportunity also of thanking other friends who have encouraged as well as enlightened me. The notes on a Children's Service in the Appendix are from a well-known Parish Priest, whose experience and success with children are unique, and whose advice is therefore certain to be suggestive. His gifts are special, and it would not be easy to do all he does without being all that he is. But his hints should be of the greatest value. The Method is being taken up very actively in Gateshead, and it seemed to me that an outline of the relation between the Sunday School and the Catechism, in the Parish where the latter was first started in those parts, would be instructive to others.

It will be remembered that at the Church Congress at Exeter last year, the first paper on the subject of Catechising, by the Rev. Canon Hammond, recommended some adaptation of Bishop Dupanloup's Method.

CHAPTER I.

METHOD.

“ÉTHODE de St. Sulpice” is the title of the work upon which Bishop Dupanloup avowedly based his celebrated lectures on the Catechism; and the significance of the title should not be missed. Indeed it is not easy to exaggerate the importance of this first word, although some of us seem to despise or suspect it.

It is, of course, possible to have a narrow conception of method, as when we regard it as something merely mechanical, or as an end in itself. Meantime, that is scarcely our danger at present. And yet it is easy to see what the world will come to think of an education which on its secular side is being wound up every day to a higher state of efficiency, while on its religious side it is conspicuous for melancholy disorder and absence of method.

The term Education will come to be applied, as it only too often is applied now, to secular training merely; and religious training will be spoken of as “something else.” Only a short time ago a statesman who was also a Churchman, in opening some Church institution, said that, while of course Education is most important, we must not allow ourselves to forget that there is something else besides. There are those impulses and emotions which belong to all of us, and which must be taken into account.

“Something else besides Education!”—an ominous description this, and one that we must refuse to appropriate.

Religion as a sentiment is the parent of confusion; and if we treat it as a postscript or appendix instead of introducing it into the body of our work it soon will be regarded as sentiment.

It will be said that to bring method into religious training will be to spoil a good thing. In other words, that there is no such science as Theology.

No one, of course, is suggesting that our children should be required to master propositions from St. Thomas Aquinas any more than a schoolboy would commence with Thucydides, or, if he were learning music, with Beethoven.

But a young child may be asked the question—“Was there ever any time when the Son of God was not alive?” and may be taught to answer, “No, there never was any time when the Son of God was not alive; He is the Eternal Son.” Here the child receives a piece of knowledge which he does not of course fully understand, but he partly understands it now, and will more fully understand it another day. Meantime the outline of that conception proper to the dignity of the Saviour of the world is lodged firmly in the infant consciousness from the outset, and therefore already carries with it the promise of permanence. Subsequent lessons on the meaning of Christian worship or the significance of our union with Christ can be referred to that statement, and will, in fact, attach themselves to it as to a nucleus. We receive our knowledge first, and enter into its meaning afterwards. Mr. R. H. Hutton’s paper at the recent Church Congress well reminded us that there is “a good deal of frank Agnosticism in Christian doctrine.” And it is indeed self-evident that some of the most august truths are beyond the intellectual grasp of man.

But he refuses to give up what he has simply because he has not more. He refuses to say to Almighty God, "All or nothing." When it is urged, then, that anything like exact statements in the way of doctrine should not be presented to the mind of a child because he cannot comprehend them ; the same objection, it must be remembered, applies in a measure to grown-up people. And this is what undenominationalism really means. It means that there is no such science as theology at all. Now this must be plainly confronted at once with an exact statement of our position. And I cannot think of a more precise or satisfactory account of the relation of religion to theology than the following, from the "Grammar of Assent":—

"Theological science being the exercise of the intellect upon the credenda of revelation, is, though not directly devotional, at once natural, excellent, and necessary. It is natural, because the intellect is one of our highest faculties ; excellent, because it is our duty to use our faculties to the full ; necessary, because unless we apply our intellect to revealed truth, rightly, others will exercise their minds upon it wrongly." And again, "Theology may stand as a substantive science, though it be without the life of religion ; but religion cannot maintain its ground at all without theology."

This statement may well be pondered by all of us just now. A body of truth has been committed to the Church once for all, to be unfolded with the unfolding of the mind.

That is in an orderly succession, and only so much at any particular moment as men are then able to bear. And this implies first of all an intelligent grasp of the whole in the mind of the teacher and the application of method to the training of those who are committed to his trust.

Let a Catechist, then, start with theology from the first, and never allow himself to part with it afterwards.

He will then see at the outset that he has something more to do than to amuse the children. He has to educate them. "Saying something to the children" on Sunday will not satisfy his aspirations, and he will set out with a determination, under God, to make the Catechism and not merely to take it. And with a view to this, let him not be afraid of Method, but let him begin at once by mastering it—both name and thing.

What then is Method?

Let Coleridge supply us with the proper meaning of the word, and let St. Sulpice be an inspiration and guide to us in applying it to the Catechism.

According to Coleridge, Method means "progressive transition." And as such it is practical because it has theory, not because it despises it.

It knows what to do and when, and why it does what it does when it does it. Intelligence presides over all.

Let us suppose that the situation of the Catechism comprises two exercises, and that I hold one of these exercises in my right hand and the other in my left. I bring them into the Church with me, and throw down one or the other of them. It does not matter which, I say, so long as we somehow have both. And when one exercise is over I take the other. Here is transition, but not progressive transition, unless indeed by accident. But if, keeping them in my hands, I glance from one to the other, and compare and contrast them, until at length I discover a law of relation between them, so that I am enabled to determine their proper order. "I see that this exercise in my right hand ought to come first, and the other second, and that if I

reverse this order the impression and effect will not be the same, but will be different." Here is method. The Catechist, then, will first contemplate his work as a whole, confronting himself with all its exercises as well as with the people and circumstances that have to do with them, and will bring a true method to bear upon each and upon all.

"What is the aim," he will ask himself, "of the Catechism?" The Catechism should be a living situation having for its end and aim the religious education of the children.

What do I mean by education? By education I mean the development of the man.

What then do I mean by instruction? By instruction I mean storing and building up the mind.

Education is the whole of which instruction is a part.

Instruction speaks to the intelligence; education treats the intelligence and heart, the will and conscience, and seriously deals with each. Education draws out and develops what instruction has put in. "If ye know these things," says our Lord, "happy are ye if ye do them."

The aim of that whole which we are calling Education is thus to realize what has been entrusted to a part; like the human body, which claims, all over it, a share in what has been committed to one department.

Education recognizes the significance of exact instruction, and yet also knows how to keep it in its place; ever remembering that there are reasons of the heart as well as of the head, and that logic is not co-extensive with life.

The Catechist, with method in his mind, will continue thus to catechise himself before he catechises his children.

Again, what is a living situation? It is a situation with life in it. And that life comes from God, and principally

through the Catechist. It is a sacramental work throughout. We stand before our children in the name of God, with the authority of holy order, and with the words of our Master sounding in our ears—"He that receiveth you receiveth Me."

Hence the presence of ourselves is necessary to our Catechism. Necessary, because God has been pleased to make it necessary. And we must offer up ourselves as a living and not as a dead sacrifice upon the altar of the Catechism.

"Keep yourself out of your work," we sometimes say. Yes, your false self, but not the self that God has made. The true personality of the Catechist is God's gift to the Catechumen. And so far as our personality is true it is not humility to hide it away, but rather a keeping back of our best. For it is personalities that make living situations; and if, in this sense, a man wipes himself out beforehand, he may succeed in taking the Catechism; he will not succeed in making it. And the work of the Catechism is a creative work.

As God is revealed to us in the perfect Manhood of Christ, so the perfect Manhood of Christ, and, through that, His Godhead, is revealed to the little ones principally in and through the Catechist.

This view is solemn, but it is real. The Incarnation is the starting point for every Catechist, and the reality of the Incarnation suggests at once the Source of his inspiration and the awful measure of his responsibility.

We should remember this at the Altar on the morning of our Catechism day. The presence of a true Catechist tells upon his children viewed apart from what he does and says, and yet also it works concurrently with his work. And, knowing this, we should be able to say with St. Paul, "Be

ye imitators of me, even as I also am of Christ." St. Paul certainly blamed the Corinthians for resting in mere human teachers, as when they said, "I am of Paul;" but the fact of their saying this in spite of him shows what a powerful hold his image in all its integrity had taken upon their minds. There was what he taught and what he was; but it was what he was that showed in front.

And on the other hand, a want of integrity in their guide is so soon detected by the delicate and sensitive instincts of children, that their respect for their teacher disappears almost without their knowing it, and, with their respect, their interest and their habit of attention. No one is quicker than a child to detect any want of heart in the work that is done for him. This is the secret of many a failure in the Catechism. There is some attention to detail; there may be a certain measure of discipline—in fact, the mechanical side of method; but the true theory of the situation is not realized, and, in consequence, the Catechist does not carry weight, which is the most necessary thing of all. Grind and organization are indispensable to a Catechism, but by themselves they will never save us.

But if we are without those natural gifts that are so useful in this work—a certain precision of thought and action, and a natural firmness that will be obeyed, and, we may add, a large measure of physical health—still, the integrity of our character, once that is secured, will do much for us.

Little children will come to a beautiful character: they instinctively hold back from a character that is indifferent.

Moreover, it is mainly by imitation that they are taught. They claim a right to do what others do, not because it is right, but because others do it. The saying of Burke, that "Example is the school of mankind, and that they will

learn in no other," is specially true of them. Nor must we suppose that their minds are as our minds, except in the sense that they will one day become so. To abstract and to generalize is, as a rule, to confuse and unsettle them. What they thrive upon is the concrete.

So far, then, is plain. It is, under God, the Catechist who makes the Catechism. Nor does that introduce a difficulty peculiar to this mode of educating the children. It is a difficulty which waits on every system. All the clergy are under orders to personally superintend the Catechism in their churches; some of them have gifts, and others have somehow to make up for the want of gifts. We cannot unfrock ourselves; and seeing that we are committed to this order, let us make the best of it. And much may be done where there is moral integrity to start with.

"I am not fond of children," a man will sometimes say. And certainly a natural love for children is half the battle—not the whole, let us remember—but half the battle in dealing with them. But everyone can do much towards acquiring first an interest in the little ones, and then a love for them; and these good people who find it so hard to love the children of others generally contrive to love their own.

Now the children of the Parish are our children. "*Sicut gallina*," as Gerson beautifully has it—"As a hen towards her chickens." And Fénelon says—"Be fathers; but that is not enough, be mothers."

And in this work we must remember children will meet us more than half way, so that the love that they give us in return will react upon ours. This is especially true of the poorer children. They are so touched by our "attentions" that they literally cling to us, and soon begin to go

where we go. And once this disposition has set in, it rapidly grows until we find ourselves in the possession of a certain empire over these little souls, and exercising an amiable despotism towards them. Then they begin to think of us in their moments of trial and temptation, wondering how we should act and what we should say; or asking themselves whether we should approve of their conduct. And this happy relation between our children and ourselves will find expression in our way of speaking to them. It will be, "My children—my dear children—you don't know how pained I was to hear this of you." Or, "Everything, dear children, that does you good gives me joy." It will be as if we were saying all along, "Between ourselves."

Then again, the influence of all this will travel beyond the mere limits of the Catechism itself; and we shall find ourselves alluding to the life of the children in the world outside, and telling them how in determining their rewards we take everything into account, their conduct in the day school, or their behaviour at home.

In this way the Catechism will come to have its roots distributed over the entire soil of the children's lives; or, to state it in another way, it will become the "theatre of all their actions."

Then, too, in seeking to win the love of the children we shall be encouraged by the parents, who, for a variety of reasons, not always good reasons, are glad to have the little ones taken off their hands. This applies especially, among the poor, to the long holidays when, with much work, little money, and a "long family," the mothers are at their wits' end to know what to do with the children. "There, sir, I shall be glad when they goes to school again, for whatever to do with them in their holidays I don't know." The

Catechist will step in here and have some week-day class, or perhaps he will invite the children to a week-day Even-song. This plan is generally popular with both children and parents. At first, of course, with no notion of time, they will come straggling into Church during the reading of the Prayers; but a little method will set all straight. He will reserve two front pews for them, have a fixed day—say Wednesday—and make a list so as to secure regular attendance. Then after the Second Lesson, according to the direction of the Rubric, he will mount the pulpit and catechise for about seven or eight minutes. Whether he is naturally fond of children or not, it will be surprising if a certain few do not respond to this effort, and so gain much good for themselves, while they give a special interest to the service for the older people who are there to hear them. In any case, let us lay aside all reserve, and dashing in among them with what the poor so dearly love, a “splash of human kindness,” be prepared to risk any rebuff, and even to become, if necessary, fools for Christ’s sake. Begin to-day upon the first child you meet, and see what a number of inquisitive little faces you will soon have around you. There is the nucleus of your Catechism; beguile them into a class to-morrow, and finally ask their mothers to let you have them in Church.

And as regards all children, whether rich or poor, you must talk to them about their little fancies, enter into their mimic situations, and even solemnly ask after their favourite doll, until, having first surprised them into a surrender, you can lead them away captive.

Of course I am not attempting the impossible task of analysing human influence. I am supposing the case of a Parish Priest who, while recognizing his duty, protests that

he has no gift. And to him I would say, First find your child, and then fascinate him by means of his characteristic fancy. The child will then, perhaps, reveal yourself to yourself, and you will find more love inside you than at first you supposed.

And as an encouragement in all this preliminary part of your work you must look down the long vista of time which stretches into the future, and be cheered and strengthened by the recollection that such early ties as these generally persist, and that in the solemn moments of trial, or the still more serious hour of death, these same children, though no longer children then, will fall back upon all their spiritual resources and call you blessed. So necessary is a large and faithful view of his work to the Catechist.

If method, then, comprises theory as well as practice, the first factor to be treated in the theory of the Catechism is the personality of the Catechist, and this factor operates so powerfully upon the whole work in every department of it that I would almost say, we must attend to ourselves first and to the mechanism of the Catechism afterwards. I have further attempted to show that, in the absence of a special gift, the study of a true method discloses instruments which in some measure make up for the want of it. In any case for a man to say, "I've been called by God to the ministry"—and this is a necessary condition of ordination—"but I have no gift for this work, and therefore in all modesty I shall leave it alone." This is not merely bad philosophy, but want of faith. For the Catechism is ordered by the Church for her children everywhere. And it is not merely to four or five geniuses up and down the country that her command is given, but—"The Curate of every Parish Church shall . . ."

Let every Catechist thus beat out for himself a true idea, and so get himself into position. Difficulties are reduced, and prospects and encouragements come out to view, where we have attained the right point of sight.

And, after hitting upon the right point of sight, the next step in a true method is to take the measure of what we see.

What is our theory, for instance, in regard to the earlier stages of the human mind? Is it possible for one instruction to touch children whose ages range from five years to seventeen years? If not, where is to be the dividing line? Or shall there be more than one line drawn, so as to break up our children into three instead of two divisions?

In glancing at some of these aspects of the Catechism—aspects that are external to ourselves—let us see what method will do for us.

Perhaps in regard to ages, and bearing in mind the time and teachers we have at our command, we shall conclude that two divisions are as much as we can master, and that the line of separation will be drawn at the age of ten years. In that case, all children under that age will compose what is known as The Little Catechism, and these will have their distinct school outside the Church and a distinct part of the building set apart for them within the Church. These will be taught principally in School, and only to a small extent in Church; while the children of the Great Catechism, that is, those who are over ten years of age, will be taught principally within the Church, and only to a small extent outside. I am speaking, of course, of our Sunday work. And then, perhaps, we shall carry out our principle by providing a Sunday School in both morning and afternoon for the younger children, bringing them into the Church for the first principal Exercise of the Catechism, and taking them

out again during the singing of the hymn which follows that Exercise.

And then again as regards the older children. Shall we insist upon Sunday School as being a sort of vestry in which all members of the Catechism must "robe" before entering the Church. If we do so insist, shall we shut out older children and those of the upper classes? If so, it may be better, for the sake of these, to have no Sunday School in the afternoon for children over ten years, and to encourage them to come direct to Church to the Catechism, and to find their way for themselves to their own allotted sittings. I am not saying that this is the true solution of the problem. But at least it is an attempt, under the guidance of method, to arrive at a solution.

And here, again, where method is away, how hopeless a task it is to fit an Instruction on to the varying capacities of a motley collection of children, whose ages range from four years old to seventeen.

Again, apply method to the difficult problem of fixing the attention of the children. We seem to require an hour, and yet at first sight, perhaps, an hour appears too long.

It is impossible, it will be said, to hold the attention of the children for an hour. Perhaps so, if it is only one kind of thing you are doing throughout. But suppose you make your exercises bright and short; if you pass quickly from one exercise to another of a wholly different kind, it is surprising how quickly time goes, and how much you will have done in it. Here again method, by contriving variety, introduces proportion.

Must you, for instance, then and there explain every answer you elicit? If so, the Questioning which is one Exercise will be much the same kind of thing as the

Instruction, which is supposed to be another. Here monotony threatens, and with it the loss of the children's attention. And why? Because method is away.

But is it not right to make the children understand there and then what they are saying?

In the abstract, perhaps, yes. But when you remember that they are children craving for variety, no. You have to do what you can when you cannot do all that you would.

Or again, carry your method even further. If variety is important in the exercises, why should it not also be in the persons who conduct them? Where there are two Catechists, then, let some exercises be taken by one and some by the other, the same person as a rule conducting the same exercise.

Another Catechist for another exercise means another sight, another sound, and perhaps altogether another manner. And for the same reason the same Catechist for the same exercise is a good rule for both teacher and children. For teacher, because he has to learn his special craft, and acquire habit and experience in working it. And for children, because in any particular exercise they insensibly grow accustomed and attuned to the ways of those who minister to them. And here again the personality of the teacher wants length of time if it is to tell.

And yet again, if method may be applied to the distribution of the exercises and to those who conduct them, why not also to the parts of the Church whence they proceed?

Say that the Principal Exercises are conducted in the pulpit, will it not make a pleasing change to take the Secondary Exercises out of it. The central passage supplies one local basis, the pulpit another, and the chancel step a third.

On the other hand, do all from some one spot, and then perhaps monotony will threaten again.

Let no one despise these precautions of method. If a child's mind is here, there, and everywhere; if as soon as it has one thing it is craving for another; if the friendships of childhood are all-absorbing, violent, and yet also short-lived—then must the Catechist catch his children with guile, and take infinite pains to present the same substance under a variety of forms and conditions.

If the opening collect is said at the chancel step, the short office later on may be taken by the Catechist half-way down the central passage facing East, the three principal exercises being taken in the pulpit.

But, however this may be, as with the Catechists so with the several positions they take up; let the same exercises ever be tied to the same spots. What we require is not a variety which defies order, but an order which includes variety.

I have spoken at some length upon the meaning and importance of method, and have further introduced a few applications by way of illustrating it, and for this reason—because I venture to think that where we are in danger of failing is not so much in the exercises themselves as in the want of an exact and intelligent treatment of them.

Our danger is to forget the relations of the various parts of our work to one another, and so, if I may thus express it, not to receive the full change for the coin we have laid down.

But the applications I have introduced have merely been to illustrate, not to exhaust the work of method. And, in what I hope to say about the various exercises, where method is not expressly alluded to, I should wish its presence always to be understood.

A Catechist must be a man of method, and, as such, must also be a master of detail.

Without this he may lose many of his children altogether, and fail lamentably with the rest.

Love is the keynote throughout. It is love that kills laziness, love that apprehends the beauty of the whole, love that diligently seeks out every part, that nothing may be lost.

And if, just now, there is a danger of the time for religious education being seriously curtailed, it will appear more than ever necessary "to organize the hours" that remain to us, and "to give them a soul." And this it is that method alone can achieve.

CHAPTER II.

THE CATECHISM.



HAVE said in the Introduction that although the primary meaning of the word Catechism is a course of Instruction in the form of questions and answers set down on paper, and required to be learnt, the name has come to include much else besides, and, in the hands of able and earnest men, it has been transformed into a living situation.

Now according to the method of St. Sulpice, the time occupied by the Catechism should be two hours. But on Sunday afternoon this is out of the question in most, if not all, of our English parishes. It would be unreal to propose a service of such length. Moreover, we have to recollect that at St. Sulpice that length of time covers the whole work for the day; and if we give an hour, or rather less, to our children in School in the morning, and the same length of time in the afternoon, it would amount in all to about two hours.

With our present ways, customs, and resources, and looking fairly at the actual available setting into which we have to fit the method, if we think it right to adopt and adapt it, I shall assume at once that two hours at a stretch is out of the question for ourselves. And I suggest that the hour in the morning should be devoted to work preparatory to the afternoon, and that where it is possible there should have

already been an Instruction Class for teachers in the week. At such a Class there might be an outline of the Instruction for the coming Sunday first exhibited to the teachers, and then discussed. I say this because I fear that very often full notes, or ready-made lessons, so far from promoting preparation, tend to destroy it.

In this suggestion there is perhaps nothing new. I mention it only because the question of the Sunday School and its relation to the Catechism presents itself at the outset. And as regards the younger children, or Little Catechism, that is, those who are under ten years of age, I suggest that there should be full morning Sunday School, and in the afternoon three-quarters of an hour in School, and a fourth quarter in Church, where the infants will muster at the same point of time as all the rest, where they will have a section of the Church—say South aisle—set apart for themselves, and where they will remain until the Questioning (first principal exercise) is over, filing out afterwards during the singing of the hymn. According to this plan these younger children will have two hours devoted to them every Sunday; the last quarter of the afternoon hour being spent in Church, where they will hear, Sunday by Sunday, the questions and answers in which they will, at a later time, be required to take their part. Perhaps once every month, by previous arrangement with their superintendent, they may be required to answer (all together) some one question from the Catechism.

Thus they will be unconsciously drinking in at least the sounds if not yet the sense of the Christian faith.

Meantime, in their schoolroom I would suggest that these little ones should from their earliest days be made to stand on their feet in answer to their Christian and Surnames;

and as soon as possible be taught to repeat the answers after the teacher. This will remove any danger of shyness or awkwardness when, in after times, they are questioned one by one in the Church. All their work indeed might look towards the Great Catechism, so as to prepare them to take an intelligent part in it hereafter. Their teachers might be provided with a graduated course of questions, made out by the Head Catechist himself, and then printed once for all. Whatever is done here should be brought into line with what will afterwards be done in the Church. Into the detail of this I do not presume to go. All I desire is to contribute some first suggestions towards the establishment of the Catechism in our parishes after the model of St. Sulpice, and yet not absolutely identical with it. No one in England has, I think, had more than two or three years' experience of the method in any shape; and to lay down the law on so slender a foundation as that would be out of all reason. Meantime, you must have something before you can criticise it; and one stone at least will have been laid if a distinct statement can be set down—something, if I may so express it, for the clergy and teachers to throw at.

In what I am about to say, then, I am assuming that there will have been three distinct schools carried on in the morning of Sunday, and that only one of these will meet again in the afternoon. In the morning, for children over ten years, there will have been one school for boys, and a distinct school for girls. Also a third distinct school for boys and girls together (under ten years of age). It is this third school which will also have assembled again in the afternoon, three-quarters of an hour before the Catechism.

And now I come to the Catechism itself and its circumstances.

In the Catechism there are Principal Exercises, and Exercises which are called Secondary; and these two sets of Exercises should be arranged according to method. That is, they should be so skilfully co-ordinated as to minister to one another, each fulfilling some aspect of the central idea, and by their several happy positions preventing monotony and weariness.

The principal exercises are—

- I. The Questioning.
- II. The Instruction.
- III. The Reading of the Gospel and Homily.

The secondary exercises are—

- i. The Admonitions.
- ii. The Hymns.
- iii. The Prayers.

These six exercises are essential to a Catechism, or, as Dupanloup says, without these it would not be a Catechism.

They will be found to be “all different, and yet all tending to the same end,” and it should be impossible to see daylight between them. The minutest fraction of time may be allowed, of course—what may be called a fringe of time before and after a prayer, or at the end of the Instruction or Homily, to allow some serious word to sink in. But even this should not exceed two seconds at the utmost. Let no one smile at this precision. If we want to secure order and yet despise the proper means, we deserve to suffer. Remember it is for a child’s mental disposition, not for our own, that we have to prescribe.

To secure this there must have been perfect preparation, to which we shall presently allude, and a stiff board about eight inches long and five inches wide will be found useful, with the entire programme written out for the afternoon, so

that the Catechist can have it with him in his hand. Here as elsewhere, "perfection depends upon infinitesimals."

The "Méthode" also suggests that one special point should give a definite character to every Catechism. In which case it will be flashed along the whole Catechism, or will run like a thread through all the Exercises.

Let "Grace" be the point of the afternoon. Then there will be three or four questions upon "Grace" in the Questioning; it will be treated in the Instruction; and it will be woven, in devotional fashion, into the Homily. It may appear also in some of the Hymns; the Story in an Admonition may illustrate it, and a special Collect for "Grace" may be inserted into the Office, while the same thought may be treated in the Instruction.

Having thus laid down the general programme for the Exercises, it is important to bear in mind that each child has a distinct sitting assigned to him.

Say that the girls are seated on the North side of the Nave and the boys on the South. Then there will be so many pews or forms, as they are generally called, for the purposes of the Catechism; suppose, then, that there are sixteen rows or forms between the Chancel step on one side and the West door on the other. Then each form will have a child at the head of it who sits at the outside end, and is called "The Head of the Form." Next, the forms will be broken up into Sections, called Quarters, about four forms making up a Quarter; and as there is a child at the head of every form called "The Head," so there is a child at the head of every Quarter called An Assistant. Thus in the Church we are picturing to ourselves, supposing all the seats were full, there would be four Assistants—First Assistant, Second Assistant, etc. Finally, over the whole section of

girls on the one side, and, again, over the whole section of boys on the other, there will be an officer also chosen from the children, called The Intendant.

And next, above the Intendant, would come the Assistant Catechist or Catechists; and at last, over the whole Catechism, the Head Catechist himself.

In some Catechisms, where there are four Assistant Catechists, one perhaps will be the Assistant Curate and three will be laymen.

As regards women teachers, there is much useful work that they can do, taking a special interest in distinct sections of the children, watching and marking them for attention, and so forth.

Now, if we think for a moment of these dignities and dignitaries, we shall at once recognize their significance.

First, each of these positions is at once a reward and a responsibility.

Secondly, they are all nervous centres of influence, by means of which we can work upon the general body of the children.

Thirdly,—here, before us, is a whole body of lay workers, trained from an early age to feel their responsibility to others, and in a small way to act on their behalf; and some of whom at least when they grow out of the Catechism, or, for some other reason, leave it, may be assigned some definite work to do in the Parish. By urging upon them, and almost requiring an uninterrupted punctual attendance, and explaining how necessary their presence is for the purposes of Example as well as Government, we may gradually train up a body of teachers for our infant and other Sunday School classes—teachers who will have acquired the habit of regular Sunday attendance, when

there was but little specific work for them to do, and who will therefore be more than ever likely to keep up that constancy of attendance now that they have to teach as well as to govern.

And as regards age, let us keep them as long as we may ; there is no reason why they should not remain with us until they are nineteen or even twenty. Every Catechist will have a large stiff cardboard plan, like the plan of a concert room, with squares for the several names, which may be written in with pencil, so that the same plan may last for a number of years. And in writing in the children's names he will dispose them according to their characters. "The influence of this boy on that one would not be good ; I shall not place them side by side." And it would be at once made clear that one form (or pew) as such was as good as any other, the front forms being no better than those behind.

And next, station in life will not be left entirely out of account. We are all equal in the House of God, but it takes a long course of years to teach us so. And mere common sense will suggest that we should not bring two children of widely different stations in life next to one another. Also in each square there will be a number which never alters, for the purposes of the Questioning. This is explained in the Chapter on Questioning, and further treated in an Appendix at the end of the book.

In the discussions to which I have alluded difficulties have been suggested from two opposite quarters. The Parish Priest in the country protests that although the method would work well in a town, it could not be fitted on to country children. Dupanloup says that it can, and that it has been so fitted. We must, of course, everywhere beware

of what the late Dean of St. Paul's used to call "stupid imitation," and a country parish may require certain modifications of the method. For the rest, taking notes and the Analysis are, I suppose, the suggested difficulties in this case. But the Government Inspector requires "composition" from the upper standard of a country School as well as of a town School, and the other exercises are quite simple and appropriate everywhere.

On the other hand, the town clergy often say, "The method could never be managed, of course, with large numbers—with 400 or 500 children."

But here again, there were something like 700 children at the Madeleine, so that there must be some way of working it. Indeed, except in the matter of the Instruction, I do not see why what has been possible for a Children's Service should be impossible for a Catechism. It must be remembered that, as a general rule, the larger the number of children the more clergy there are to help, and the more laymen also. The Instruction might have to move more briskly than with smaller numbers in order to hold the attention of so many. And for this, the second of the two methods of delivering or producing the Instruction might be found to work best (see page 74).

Where there are many children, again, there also is very often a Mission Church in addition to the Parish Church. In this case let one of the Assistant Curates be told off to form and manage a Catechism of his own, the children all coming from a well-defined district of his parish.

I am also assuming that everywhere a line will be drawn at the age of ten years; all under that age being permanently undertaken for the most part in school. In this way the number in the Great Catechism will generally not exceed

300 children. It is often the presence of infants that makes large congregations of children so difficult to teach. But once they are separated from the rest and taken out of Church before they have time to become restless and troublesome things begin to mend.

In any case where there are a large number of children, sections of the Church will be assigned to lay or clerical Catechists, and they will take a special interest in their section, as if it were a little Catechism in itself, and will work it on the principles of the method, having subordinate officers to carry out every detail.

When children belonging to their Quarter are questioned by name, they will at once look to see if they are present, and if not will at once distinctly speak, "Absent," so that the Questioning may proceed without interruption. All that has been said of method applies in a special sense where numbers are large. Nor does this difficulty in such cases attach to the Church as such. A large Sunday School without method becomes a bear garden and worse than useless to the children, and of the two the children are less likely to do outrageous things in Church than in School.

Another plan would be to have distinct Catechisms in the same Church twice a month—a certain section of the children going to Church on first and third Sundays, another section on second and fourth. There may be many or few Catechisms in any parish according to its size, and they may also be various in character.

I have already suggested, in the Introduction, that we should have week-day Catechisms in the winter on a fixed day, and as a part of Evensong—that is, as the Rubric directs, after the second lesson. Meantime, for the benefit of those who wish to make a study of the week-day and

other Catechisms, references will be found at the end of this chapter to passages in the "Méthode," and also to Dupanloup's lectures.

The anxious question is constantly being asked, "What is to be done to keep hold of the children after Confirmation?" I would say, "Keep them as long as possible in the Sunday Catechism;" and besides this, there might be a "Catechism of Perseverance" for all who had been confirmed; or, as it has been found better in some places to call them, "Associations of Perseverance."

Our ordinary Communicants' Guild is often apt to consist of mainly one class, although of course it need not do so. However, as I am confining myself principally to what would be called the Great and Little Catechism, I will content myself, as regards other Catechisms, with referring the reader to the larger works, and to the letter in the Appendix by the Rev. John Wakeford.

And now, in treating the exercises one by one, I propose to consider them from their two principal points of view, viz., their preparation and their production:¹ meaning by the preparation of an exercise all that a man has to do in his study beforehand in order to get his work ready; and by its production, what he has to do in the pulpit or other part of the Church in order to effectually present his work to the children.

¹ See "Ministry of Catechising," Books III. and V. "Méthode de St. Sulpice," Second Part.

CHAPTER III.

ON THE PRINCIPAL EXERCISES—THE QUESTIONING.



THE Questioning, which is the first Principal Exercise of the Catechism, is addressed mainly to the memory of the child. Its aim is chiefly to stereotype forms, whether in the shape of single terms or whole definitions, on the material of the brain. After frequent repetition, always with distinct articulation, the strong “words” of Christian belief and conduct sink into the very “marrow of the mind,” and become a possession for ever.

There is a time for everything, and for everything also a place. And childhood certainly is the time for laying up a store of provisions—terms, propositions, pictures.

It is only by degrees that a child reflects or turns his eye inwards to survey his own store. But it will be well for him to find goodly stores when he does so.

While, then, there are other Exercises which make it their business to speak to the intelligence or to touch the heart, the Questioning takes a special interest in the memory, and thinks in the first place of fixing terms, and only in the second place of securing a right understanding of those terms.

All these must be pieced together in the mind of a child, so as to compose a body of belief.

This is not the whole of education, but it is a part.

Accurate knowledge of what is right does not as such involve the doing of it. It is easy to say the Creed without living it. But, "If ye know these things, happy are ye if ye do them." Meantime, if we know them not, certain it is that we shall often go wrong for want of knowing them.

Moreover, as I have said, when speaking of method, this exercise is a part of a whole, and is intended to be supplemented by other exercises which are designed to work concurrently with it.

Lay down the law—is the principle more or less in all the exercises, but it applies specially to the Questioning.

Next, as to what we shall question the children about:—

Are we to put the questions from the Prayer Book Catechism to them month after month throughout the entire year? There are thirty-three questions in all. Shall we ask these Sunday after Sunday? Will this not weary the children if it stand by itself? We have no Diocesan Catechism, nor does there appear to be anything at present, that may answer the same purpose.

What material, then, are we to use? At St. Sulpice, one Catechist questions the children on the Diocesan Catechism; and another, the Head Catechist, "puts some questions more or less difficult to two or three of the children who answer best." The latter are questions on the meaning, the former are questions on the letter of the Catechism. It is these questions on the meaning and the answers that are given to them which compose what is known as The Game of Good Marks (*Jeu de bons points*), "because here the children gain or lose their good marks for knowledge, according as they have answered well or ill."

The intention here evidently is

1. To stereotype terms on the material of the brain;

2. To make the meaning of these terms plain to the intelligence ;

and that by means of question and answer. This last is a consideration worth remembering. I think it is a mistake, as a rule, to interrupt the Exercise of Questioning in order to insert explanations. Let explanations be elicited by means of the questions themselves. Otherwise, as I have already said elsewhere, the Catechist will find himself trenching upon ground which belongs properly to another exercise known as The Instruction.

I suggest, then, that the Questioning should comprise three distinct parts.

1. Set Questions and Answers.
2. A portion of the Prayer Book Catechism.
3. Questions on the Meaning.

1. Set Questions and Answers. Let the Catechist who is to take the Questioning—and I shall assume throughout that the same person will take the same exercise—let him carefully, at the beginning of each week, formulate a few questions—seven or eight, or even twelve, with their respective answers subjoined. They will be based upon the Instruction of the previous Sunday, and will be entered into his book. They will also be copied by him, each of them on a slip of paper, and taken to the several homes of a select number of children. “This is the question I shall ask you next Sunday, please learn the answer I have written under it.” This is what he will say on delivering the several papers to the children. On the following Sunday each of these children will be asked the question he has had in his hand throughout the week.

The Catechist may select four or five of the more senior children, and four or five others who are inclined to be

irregular in their attendance. The older ones will appreciate the privilege, and the others, besides liking to be associated with the aristocracy of the Catechism, will perhaps make an effort to be present.

This is what is meant by "Set Questions and Answers." They serve five principal purposes. First, they promote the attendance of irregular children; secondly, they are a privilege offered to older children; thirdly, they supply an outline repetition of the previous Sunday's Instruction in a novel shape; fourthly, they exercise the Catechist himself in the habit of formulating precise Questions and Answers; fifthly, he thus gradually accumulates a store of Questions and Answers which will come in again and again for future use.

2. A portion of the Prayer Book Catechism. The clergy are ordered to use this every Sunday, and the fact that it will necessarily be repeated many times in the course of a year is an advantage. The portion to be learnt for the following Sunday should be set at the end of the Exercise, the whole Catechism being made to stretch over three or four Sundays. In this way a Board School child, for instance, who would never say the Catechism in school, will hear it said through about twelve times a year.

3. Questions on the Meaning. This will answer to the Game of Good Marks at St. Sulpice. The aim of these will be to get underneath the text of the Prayer Book Catechism, especially that portion that will have been heard immediately before this part of the Exercise begins. They will be questions not merely on the meaning of terms found in the text, but on subjects implied without being expressed.

In the Baptismal Vow, for instance, we promise to renounce the devil and all his works. What are these

works? What does the word Pomp mean, and Vanity? Again, Dr. Vaughan of Brighton spoke of "Lust" as meaning a strong, bad wish, and then enumerated its various forms, *e.g.*, gluttony, drunkenness, sloth. What does each of these words mean? Then might come examples and instances. Then, again, we are to renounce. How is this done? Perhaps we shall say, By watching, by prayer, by fasting, and by the love of Jesus. What do these expressions mean, and how do they in each case help us to renounce? The text will in this way be examined and spread out in order to frame further questions upon it. And so on all through the Catechism. About this habit of analysing I shall say more when I am speaking particularly about the preparation of this Exercise.

Meantime I have suggested that this one Exercise, known as Questioning, shall comprise three distinct parts; the Catechist will be in the pulpit, and he will go straight through the entire Exercise without any break. It will last for about a quarter of an hour, or it may be a little over.

And now to speak more particularly (1) of Preparation, and (2) of Production.

1. Preparation.

There are the children to be questioned; and there are the questions to be put to them.

And first, the children. The children of the Great Catechism will be questioned; the children of the Little Catechism being present for this Exercise, but as learners rather, and in the shape of listeners.

Once or twice, perhaps, in the course of a month, and as a surprise, the latter may be required to repeat three or four answers, all together.

Say that there are, then, 100 children in the Great Catechism. How often can each one of these be questioned? If the work is done briskly, 25 or 30 children can be questioned in an afternoon. In this way every child would have at least one question in a month. It is possible to ask 36 children altogether, some of them answering set questions—six or seven of these will only take about one minute—some answering questions from the text, and some on the meaning of the text. If the children are to receive marks for this, it is important to give a fair chance to all; and in order to secure this a Catechist should, once for all, divide his children up into sections; not as they are sitting in Church, but as he chooses to group them in his book.

Now upon what principle will he prepare his groups of names? He will remember that at the moment of questioning he must flash about the Catechism in directions which will surprise the children, and keep them on the alert; so that they will be saying, "Whose turn next, I wonder?" "Is he coming to me now?" or "I wonder whether I shall be asked to-day?" And inasmuch as they will not seldom have to take up an answer in the middle—an answer, for instance, like "My duty towards God," "My duty towards my neighbour," "The Creed," the Fourth Commandment, or "The Baptismal Vow,"—their chance of being able to answer depends upon the degree of attention with which they are listening.

Here is the difficulty. We must flash about the Catechism; and yet we must have known beforehand the names of the children we are going to question, otherwise we could not be fair to all.

Moreover, clergymen have written to me to say, "I see the good effect of the method upon the children. But I am

single-handed, and the strain is so great that I don't think I can keep it up."

And the strain of the Questioning may be the greatest. I say may be, because I now wish to suggest how that strain may be lightened. This is where careful preparation comes in to help. Apparatus is what we require.

I have gone into detail in the Appendix. Meantime, I may here say that every square on the plan, besides containing the name of the child who sits there, should have a number which never alters. And all these numbers should be inserted, in the first instance, with a view to what I have called flashing about in the Questioning. In the book (MS.) that the Questioner has before him, the numbers will be ranged one underneath another, the name of the child belonging to each number being written at the side, so that while he reads straight down his paper he will find that he is flashing about in all directions in the Catechism, and by working sometimes from the bottom to the top as a change, and by other expedients, which are elsewhere more carefully indicated, he will continue at once to surprise the children and to relieve the pressure on his brain.

The late Mr. Bennett, of Frome, who was regarded as one of the first Catechists of his day, used to write out beforehand every question he intended to put.

Here, again, I may be interrupted with the objection, "All this extra preparation work is impossible in our large parishes." To which I reply, "If impossible week by week, not impossible once for all."

Why should not groups of twenty-five questions, with their answers, be neatly written out once for all, so that they could be made to rest side by side with the names? They could be kept on stiff pieces of cardboard, and once written,

they would last for years. That is, the Catechist can do them week by week in the first four or five months, and then keep them for use as the several lessons come round again.

Men are so differently constituted in mind and body. I am now considering the very common instance of the Parish Priest whose pressure of work or gradual failing of strength demands an apparatus. Some will smile at the suggestion that any Parish Priest should require the questions before him at all. With such the remedy is in their own hands; let them question according to the numbers, and use the names, dispensing with the written questions. Only let them not afterwards say that the Catechism is too great a strain upon them in view of the Evening Service that is to come after it.

And now as to the Questions. As regards the second part of the Questioning—viz., that on the text of the Prayer Book Catechism—the questions and answers are there before him in the Prayer Book itself.

How, then, is he to prepare the “Set Questions”; and how may he acquire facility in inventing and proposing “Questions on the Meaning”? May not the former be made to minister to the latter?

I am suggesting that at the beginning of every week about twelve questions and answers should be drawn up, based on the Instruction of the previous Sunday. What will that Instruction have been about? It will have been about the meaning, in some shape or other, of the text; either of its actual terms or of its implied lessons.

If these are written in a book specially set apart for the purpose, the Catechist will find that at the end of a month he will have 40 or 50 of such questions, and at the end of a year 300 or 400. Thus he will be gradually building up a

Catechism book for himself. If he is naturally a ready man he will merely go to this store for suggestions. He will select those that he requires, and will remain suspended over them, if I may so speak, until at least in substance they have soaked into his mind ; so that afterwards in the pulpit he may set fire to this carefully-laid train of thought, each question being linked to the one that follows it, so as to suggest what comes next.

But many good men are without this readiness and ever will be. If so, they can commit these questions to memory, or even take up the written questions into the pulpit with them.

“ On rapporte du vénérable César de Bus, qu’il préparait soigneusement les questions qu’il devait faire dans ses Catéchistes. Comme il était humble et prudent, il ne portait rien en public, dit l’auteur de sa vie, qu’il n’eût préparé dans son cabinet et médité dans son oratoire, et surtout dans ces sortes d’instructions où il faut parler exactement. Il n’était pas seulement attentif à se préparer lui-même sa prévoyance le portait encore à préparer en particulier les enfants qui devaient répondre à ses questions en public.”

The particular mode of utilizing his own store will depend upon the character of the Catechist himself. But, in any case, there it is for him to draw upon. And as I have already said, it is important for the several Catechists to be tied to their several Exercises. Each one requires experience, and experience for a Parish Priest is perforce restricted to the plane of his own work.

I am assuming, of course, that he has already been selected from the two or three possible Catechists in the Parish as the one best suited to his particular Exercise. This implies that he would have nothing to learn from hearing any of

his colleagues take his work for him ; and as a rule he will be tied to his parish, with two or three exceptions, for every Sunday in the year, so that he cannot hope to learn much from other parishes.

It is evidently important for him to throw himself thoroughly into the special work, and make it his own, acquiring that facility which an uninterrupted succession of efforts alone can secure.

The constant repetition of well-considered questions so many times in the course of the year must make an impression upon the form of his mind, and to frame neat and precise questions with appropriate answers, and to remember them afterwards, will become second nature to him. Indeed it will not be so much a question of taxing his memory. Rather he will find himself thinking in the form of questions. Besides this, I am assuming that he will be a devoted student of the "*Méthode de St. Sulpice*," where he will find much to help him in Articles III. and IV.; or again, in Dupanloup's "*Second Discourse of Book II.*"

But I will attempt to go even more into detail in the way of analysing what may be called the preparation work of a Catechist. From what I have said, his invention will be brought into play in connection with the Set Questions. Let him, then, with a view to this attend to the working of his own mind, and study the minds of his children. He may invite twelve children into a class-room from time to time, and question them, say for a quarter of an hour. He will then certainly have some experiences; and if he will but take one or perhaps two of these experiences, and turn them over until he has discovered some principle of the child-mind and its normal peculiarities, he will have learnt something more about his craft.

Thring teaches us that the first and one of the most important lessons to impress upon children in the very earliest days of their education is articulation. They are inclined to drop their voice on the last syllable, and to smother their words, and so to embark upon a career of inaccuracy. For it must be remembered that precise words not merely imply precise thinking, but in their turn go to promote it.

This has a very serious bearing upon the Exercise we are treating. And is it not important that the terms about the pronunciation of which we are to be so precise in our requirements should have been most carefully thought out first, as well as faithfully adhered to afterwards?

There are, perhaps, three suggested terms for one thought—find the best of the three and throw the other two away. But whatever you do, avoid presenting alternative terms to the children.

A good term is like a good horse: you may have to grow accustomed to sitting it, but once you have mastered it, you may make your way pretty well anywhere on its back. Some of our poorer brethren almost live on a motto or two—some “word,” the form of which has been presented to them, and then burnt into their mind by repetition.

“‘A rolling stone gathers no moss,’ you know, sir. That’s what I always say.” What I always say! A “word,” then, may serve as a balancing pole along the narrow rope of life. Or, to change the figure, a good term or a whole definition, that is, something that has been well thought out to start with, and steadily adhered to, and repeated afterwards, will become a possession to a grown man, and he will take his stand upon it.

One simple rule, then, for questions and answers is that

we should keep hold of their leading words or terms. If anyone holds up an object for you to look at, and then twists and turns it about, how irritating and bewildering all this is to your eye. "How can I see what it is," you protest, "if you won't keep it still?"

This is important. Let me illustrate it. "Composition,"—what does that stand for in the mind of a national school boy? It stands for an exercise that he practises during the year, and performs on the awful day of the Government inspection. To him the word suggests that assemblage of thoughts, and is tied to it.

I once asked one of these boys if he would write an Analysis in the Catechism. He knew that it meant remembering something of what had been said to him, and then writing it out. And yet he protested that he could not do it.

I then explained to him that the Government-Inspector related some little story in the school, and he wrote it out from memory. "That is what I do," I said; "I say something to you, and you listen to it. Then I ask you to go away and write down as much as you can remember." "Oh, Composition!" he exclaimed. "The very thing," I said.

To him "Analysis" was one name, and therefore one thing; "Composition" was another name, and therefore another thing. The idea of the two having anything in common could only be brought home to his mind by saying that they were one and the same thing, and giving them one and the same name. Had I said at the outset, "I want you to do me a piece of Composition," he would have consented to it at once; I called it "Analysis," and he was bewildered. I used an alternative term.

It is a well-known confusion of mind which leads us to assume that, at this particular moment of time, what has

been interesting to ourselves because we have been so long brooding over it, will be interesting also to the friend we meet in the street, forgetting that the whole train of thought and the brooding upon it, which have been ours, have in his case been entirely away.

If we are to excite in him an interest equal to our own, we must recall our first impression, and make our beginning with him from that. And so with our children—they are hearing to-day what has been familiar to us for years.

Look for a moment at the word “Truth.” What a large and all-comprehensive sense it comes to have for us after, perhaps, much reading in philosophy, or, it may be, a hard fight with religious doubt! But the child who only yesterday said something which he knew to be false was rebuked for not speaking “the truth.” Of course there is a profound connection between the more restricted and the wider sense. But here again the child does not think of the word “Truth” with our thoughts, but with his own. And so in selecting terms and in framing definitions we must make them to fit the setting or consciousness of our children,—of this little child here that Christ has set in our midst. “A hearer is included in the idea of a sermon.” And so must our hearer be included in the idea of the Questioning.

I may perhaps give an illustration from my own experience in taking another Exercise. When I first attempted so to produce my Instruction that the children could take notes from it, I was, of course, careful to explain what I meant by having two or three points. One Sunday, however, in a moment of forgetfulness, I said, “To-day there are three headings.” A look of confusion passed across the faces of the children at once. Heading and point were for me alternative terms for one thing; to them Heading, because

it was a different word, must also mean a different thing.

Another illustration I am tempted to repeat. A little child of four-and-a-half years reached out her hand to the gas. She was told, "It is not wise to touch the gas." A few days afterwards, as she was descending the stairs, someone else being with her, she was admonished in connection with some other mistaken step that she was about to take that it would "not be wise." The child at once indignantly corrected this description by pointing to the lamp, "No, if I put my hand out to the light that would not be wise."

And I remember a boy once regarding me with a look of bewilderment because I asked him to take a note to the hairdresser. "You know," I said, "the man who cuts your hair." "Oh, the barber!" he rejoined, with a sigh of relief, and at once rode off on his pet term to fulfil his mission.

It is not easy to exaggerate the importance of this. We are so often speaking to ourselves instead of making an excursion into the minds of our listeners.

The Catechist, then, who takes this exercise will cultivate his memory by committing to his mind from time to time a series of questions and answers from some recognized work. He will further cultivate a habit of precise thinking and deliberate utterance. He will observe and record his impressions of childhood. And in order to clear his thoughts and enlarge his theological vocabulary, he will write as much and as often as he can.

He may also practise the art of writing down one and the same question in a variety of forms, and all this without relaxing his hold upon leading terms. It will be as if he were describing a variety of circles with a compass, keeping the same centre for all of them. For the leading term is the centre of every question.

And once again, he must acquire a habit of analysing what the Prayer Book gives him in the Catechism. There are terms there the child does not understand—very few indeed that he does understand. Formal duties are required without special means being particularized. Generic terms that must be required to disclose their species, which in their turn will have to be explained.

Once more, as to the form of the questions, it is generally known, though too often forgotten, that the question should be repeated in the answer. Suppose, for instance, that, following Mozley, we ask a child, "What do you mean by Grace?" he must not be allowed to say, "The power of God working in the soul of man," but, "By Grace I mean the power," etc., etc. In this way not merely the substance of the answer but the substance also of that to which it is the answer are together impressed or written in again on the material of the brain. The children should be made always to observe this rule, except, of course, in the case of the Prayer Book Catechism, where it does not obtain.

And once more, as belonging still to the preparation, it is obvious to say that the more careful the record the Catechist keeps of his questions and answers, the more suggestive will that record be when he asks for its help in the future.

And on days well known to us all, when each piece of our work seems to weigh us down and our mind to refuse its office, why should not "one of my old Questionings" be even more serviceable than "one of my old sermons"?

2. The Production.

And now as regards the production of this Exercise. The Catechist who is to conduct it will have found his way into the pulpit during the singing of the hymn which

precedes it, so as to be able to set out his materials before him. When the singing ceases he will at once commence.

The form in which every question is proposed and answered is as follows :—

Edward Somers (the boy stands up in his place),

Q. What do you mean by the word Grace ?

A. By the word Grace I mean the power of God working in the soul of man.

(Catechist : Thank you, very good.)

Mary Lomax (she stands up at once),

Q. Can we resist temptation without the Grace of God ? Etc., etc., etc.

As I have already said, the Catechist leads off with his Set Questions, and the fact of these having been already known and learnt by the children who are asked them, breaks the ice and gives an impulse to the Exercise. Having exhausted the Set Questions, he continues, without a break, with the Prayer Book Catechism ; and after that with Questions on the Meaning. This last part of the Exercise, according to the “*Méthode*,” is so difficult as to be scarcely within the reach of any but a gifted Catechist—that is, if the French plan be entirely adopted.

But an adaptation of the “*Méthode*” may be made to work well. I would suggest that about six children and also one Assistant Catechist be engaged in this part of the work.

Each child might be asked perhaps two questions, and then the whole Exercise would wind up with two or three questions to the Assistant Catechist—that is, to the Catechist who is not taking the Exercise, whether he be the Head or an Assistant. He will have known beforehand his questions, and it may serve as an object lesson or pattern to the children to teach them how to answer, besides being

used as a means of teaching some important truth. It also will have the effect of showing the children that the Exercise is not merely for young ones, and so the older members of the Catechism will be kept in countenance; *e.g.* :—

“Rector (he stands at once), what does our Lord teach us about prayer?” This will interest the children.

It will be well for one of the Catechists who is not questioning to keep near the children, and with the younger ones, especially when they are first asked, to encourage them sometimes by helping out their answer, and afterwards saying quietly to them, “Very good; I’m pleased.”

And all the children must be set entirely at their ease. We must never allow an awkward pause. The moment they cease to speak the Catechist must say something. “I expect you know it,” or “Grace is the word you want, isn’t it,” or “Never mind, you’ll remember next time; it doesn’t matter at all.”

They must be made happy. We do not wish to tie unpleasant, irksome associations on to every seat in the Church for these children who should be made to love God’s House.

In reading out the report afterwards—I mean the usual report on the Analyses—we can say, “The Questioning was not quite as good as it ought to be. Try to be more careful next time.”

Again, either once or twice every month, or every Sunday, a whole row (form) of children can be asked to stand and to hear a question or two, and repeat, with the Catechist and altogether, the answer he teaches them. In this way they may learn their Questioning Lessons, as well as say them, in Church. I have said that sometimes—say, once in the month—and as a surprise, the Assistant Catechist, at the

end of the Questioning, can plant himself in front of the seats where the Little Catechism are sitting—

“All stand. Now, children, look at me. I am going to say words. You will say these words after me when I tell you to.”

In a low voice: “Who made me?”

Catechist again: “God made me.”

Catechist, quietly waving hand, to show the children are now to say it with him: “God—made—me.”

Again Catechist says: “Jesus.”

And the children with him: “Jesus.”

Catechist: “God our Saviour.”

Children with him: “God—our—Saviour.”

Catechist: “Jesus means God our Saviour.”

Children with him: “Jesus—means—God—our—Saviour.”

Catechist: “God the Holy Ghost.”

Children with him: “God—the—Holy—Ghost.”

Catechist: “Sanctifieth.”

Children with him: “Sanctifieth.”

Catechist: “God the Holy Ghost, Who sanctifieth me.”

Children with him: “God—the—Holy—Ghost—Who—sanctifieth—me.”

This might last for about one minute. Thus the whole of revelation might be made to unfold itself from the word “God.”

The great point is first to set up in the minds of the youngest children a nucleus of Divine terms, so that subsequent lessons may attach themselves to these terms as well as elucidate them. There will be, of course, some very young children amongst these, some not more than three or four years of age.

Next, as regards the whole exercise, there will be the setting of the lesson for next time. The Catechist will first announce it, and then call upon two or three children in succession to stand up and say it for the benefit of the whole Catechism—"Next Sunday the lesson will be from the beginning of the Catechism to the end of the Commandments." . . .

This brings the first principal exercise to a close, and the Catechist leaves the pulpit. If marks are to be given for any part or for the whole of this Exercise, how is it to be done?

According to the "Méthode" the highest mark, rarely given and therefore the more prized, is 5, after this 4 is the highest, 3 the next, and so forth. The Catechist who questions is supposed also to give the mark then and there. This has always seemed to me a difficult matter, especially if the exercise is to be brisk and kept moving. It is easy, where there is an Assistant Catechist, for him to have a list in his hand, and to put down signs, known to himself, against the names of the children who answer. And besides this, it is perhaps in any case a good plan for the Intendant on either side to set down the marks for the children belonging to that side. At the end of the Quarter these signs can be translated into marks. There certainly is a difficulty about the Catechist doing it as he goes along, although the advantage of his doing it, if he can do it well, is evident.

At St. Sulpice it is the children who have answered best in the Diocesan Catechism who are questioned in the Game of Good Marks.

Let the Parish Priest work this out as he thinks best for himself and according to the circumstances of his own place and people. Marks are valued by children almost more

than prizes, and if the children know that the same questions which are asked in the first part of the Questioning will also some other day be asked in the third part, and that in the latter case marks will be given for the answers, it will promote attention.

Perhaps the Bishops will be disposed to set in motion the machinery of the Diocesan Mission which is found now in most Dioceses. In that case a small, well-prepared Catechism, based upon the Prayer Book Catechism, and having the whole of the Prayer Book Catechism bound up with it, would issue from the College with the Bishop's sanction; and the clergy would be recommended to use it.

Meantime, might not the Parochial Clergy when they meet, as they generally do, to consult over their work, have conferences from time to time—say, once a quarter—for the express purpose of discussing definitions and terms, and all that will go to promote the development amongst us of a Parochial Catechism; one member of the staff, as I have elsewhere suggested, being told off permanently to undertake this Exercise in Church, and therefore to take a special pride in it. Ruridecanal Chapters might also sometimes introduce one or other of the Exercises as a subject for discussion. With regard to the rut along which our minds might run in working out this Exercise, I find that the framework upon which all the Roman Catechisms are fitted (after the mind of St. Augustine) is—

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|----------|---|---------------|---|---------------------------------|
| I. FAITH | { | 1. As to man | { | 1. His first beginning. |
| | | | | 2. His last end. |
| | { | 2. The Belief | { | 1. In God the Father. |
| | | | | 2. In Jesus Christ. |
| | | | | 3. In the Holy Ghost. |
| | | | | 4. In the Holy Catholic Church. |

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|----------|------------------|--|
| II. HOPE | { The Our Father | { The seven blessings
1. To be hoped for,
2. To be prayed for. |
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|--------------|--------------------|-----------------------------------|
| III. CHARITY | { The Commandments | { 1. Of God.
2. Of the Church. |
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- | | | |
|--------------------|--|--|
| IV. THE SACRAMENTS | { The seven
great means of
grace corres-
ponding to | { 1. The birth.
2. The growth.
3. The nourishment.
4. The medicine, and
5. The journey of
the soul.
6. The Christian
Priesthood, and
7. The Christian
family. |
|--------------------|--|--|

St. Augustine's words are (as quoted in one of these Catechisms from 20 Sermo in verb. ap.), "The Spiritual House of the Soul is built up in time and solemnly dedicated in eternity. Faith is the foundation, Hope the walls, Charity the roof or covering. The Sacraments are the great means of grace or the chief instruments required for the building. The virtues, the Christian's Rule of life, and the Daily Exercise may be likened to the adornment and furniture of the house."

With regard to this and to the books I am venturing to subjoin, the rule will, I suppose, be—"Prove all things; hold fast that which is good."

There are important lessons of form to be learnt from the Roman Catechisms, although, of course, the substance of their teaching does not everywhere coincide with our own.

BOOKS AND REFERENCES.

1. "Méthode de St. Sulpice." Ch. III. Articles iii. and iv.
2. "Ministry of Catechising." Bk. II. Discourse ii.
3. "The Church Catechism in Scripture Story." (Griffith Farran. 3 parts; 4d. each part.) In this the questions do not reappear in the answer. But this can be altered by the Catechist.
4. "The Gradual Catechism" [valuable]. (Evangelist Library. J. Masters & Co., 78, New Bond Street.) This is introductory to the Church Catechism. 4d.
5. "The St. Paul's Series." (Joseph Masters and Co.) Same precaution here as above about the form of the answers.
6. "Catechisms for Children of the Church." (Kilburn.) For suggesting questions.
7. "Sadler's Catechist's Manual."
8. "Gradual Catechising." Shearman. (Griffith Farran.) A book filled with questions only.

Circumstances alter cases. If we should some day find ourselves with a Parochial Catechism, it could be bound up along with the Prayer and Hymn Book at the end. Meantime, in poor parishes, it is expensive to be giving a book to each child, and it is difficult for them not to lose them. In which cases it may be better to use no books other than the Prayer Book. It will be otherwise, of course, with richer congregations. And I may perhaps be allowed to especially recommend, out of all the above books, No. 4, viz., "The Gradual Catechism." It is by a very long way the best I have ever seen.

CHAPTER IV.

THE INSTRUCTION.



THE Instruction, which is the second principal Exercise, speaks to the intelligence of the children who hear it, exhibiting and unfolding such terms and definitions as have been from time to time fixed in their memory by the Questioning.

First, it must be an Instruction not a Sermon ; next, it must be directed towards a certain level of intelligence ; and last, that intelligence is the intelligence not merely of children, but of the children who hear it.

Again, not merely at the moment of production, but also during its preparation this Exercise should be a joint operation.

When we are preparing the Instruction we must imagine and converse with our actual audience ; as if a representative child were touching our arm, or from time to time pulling at our sleeve. “ I don’t know what you mean there, you know.” Or, “ That word is too long and hard for us ; we want a shorter and a simpler one.”

And so, again, at the moment of delivery the Instruction should be “ between ourselves ;” as if we were examining the subject together, and each having something to tell about it ; handling it thoughtfully—“ What would you say that was ? I should say it was this.” Or, “ What text can we think of for that ? ” or, “ There’s an Old Testament person I was trying to think of—what is the name of the

man who did this and that?" The intelligence of the listener must be engaged in this work along with the speaker, and it will appear at the time as if you were working up an Instruction together, not as it really is, with the whole enterprise cut and dried in your mind.

Here the Instruction is distinguished from the Questioning. The latter is intended to be a more mechanical work. When a faithful and noble dog receives a dainty morsel from its master, it runs off with it, and makes for an adjoining room, where it may have time to turn it over and take it in. So in the Catechism the Instruction occupies a different place from the Questioning, and yet they are related as eating and digesting, are related to the provisions we lay up for that purpose.

Again, an Instruction is conveyed piecemeal. It is not an instantaneous or showy work, being intended to be edifying rather than brilliant. And as with bodily food we do not eat all at once, or we should impair our digestion without nourishing our frame, but rather, having set the meal before us, our rule is, "A little at a time and bite it well," so we must break our Instruction in pieces, and not give the children anything more to eat while their mouth is yet full.

Is the food fit for the child at all, either in quality or quantity? That is the first question. And if so, into how many pieces should it be broken?

Again, an Instruction makes no secret of its mechanism, but rather reveals it to the children. It says at once what it is that it wishes to convey, and how it proposes to set about it. Grown-up people sometimes protest that they have no wish to be shown the seams of our sermons, preferring, perhaps, to pick them to pieces for themselves. With an Instruction it should be otherwise.

To sum up what I have said. In every Instruction there is a subject, and there is the treatment of a subject. And inasmuch as the subject cannot be taught at once and as a whole, it has to be broken into pieces which are called points, each point again suggesting a series of topics. And the handling of our subject through its several points and topics is what we mean by its treatment.

There will seldom be more than four points, seldom less than three, sometimes not more than two, their number and nature being determined partly by the subject and partly by the level of the intelligence to which it is directed. And so with the topics. According to St. Sulpice, the points should be, if possible, in the shape of questions, and proposed in a concrete rather than an abstract form.

Before I go on to speak particularly about the preparation, and afterwards about the production, of this Exercise, I may suggest the general course of subjects to be adopted and pursued. According to St. Sulpice, there may be a course extending over three years. And, since the whole Catechism cannot be taught at once, it may be spread over a series of Instructions, thus—

First year. Dogma—that is, a series of Instructions on the Apostles' Creed.

Second year. Morals—that is, the Baptismal Vow and the Ten Commandments.

Third year. The Sacraments and Public Worship.

In this way, and by means of this Exercise alone, the whole Catechism will be treated every three years, and many of the children will have the advantage of hearing the same course, or a part of it, more than once.

It must of course be remembered that other Exercises of the Catechism,—especially the Admonition—afford oppor-

tunities of teaching other lessons simultaneously with these, that is, at the same Catechisms. Special Seasons and Festivals, and special Christian duties or human shortcomings,—all these can be caught up into an Admonition and faithfully treated. Of this I speak more fully in Chapter VI.

Meantime ;—

The Preparation. I have said that every Instruction should have a subject ; and it is important that the Catechist should be able to give a name or title to this ; since it is possible here as elsewhere not to know what he is talking about.

He may mistake the first sensation of a subject for the subject itself ; and a ghost of an idea in sermons and instructions alike, is more common than we are apt to imagine.

The “ Course ” along which he is travelling will help him, but will not dispense with a careful statement which he must require from himself in answer to the question—“ What precisely is it that I wish to teach the children ? ” and as exact a title as he can afterwards find for it. Sometimes, of course, the title will be gathered up in one word. After the subject with its title, comes the treatment of the subject.

Now in picking our way to this, the points will appear last in the moment of preparation, although they will afterwards appear first at the time of production. What we first require is, ideas about our subject, and these will come gradually into our minds in consequence of

1. Prayer for the guidance of the Holy Spirit.
2. Thinking.
3. Reading.
4. Writing.

There is a German saying, "Never read until you have thought yourself empty, and never write until you have read yourself full." And where we have time for a complete preparation like this, we shall look for "points" in the last and not in the first of these stages.

We think and read and write in order to find points, and the points, when once we have found them, suggest topics and treatment. All that we start with is our subject, and by stating this distinctly and aloud to ourselves, it will set up a train of thought, or at least will dispose the brain towards it. At first there may seem to be no response but the mere echo of our own words, but the work has really begun, and presently we shall find ourselves moving. Our rule during all these earlier stages is to be indulgent to the brain, and to appear quite overjoyed at every idea or even semblance of an idea it presents to us. We are not too fastidious with children in their earliest utterances. There may not be much sense in them, but we wisely allow them to run on, and only gradually control or check them. And so with this early unformed stage in our effort: it is a mistake to question and criticise every idea the moment it occurs, to see whether it is strictly relevant or not. Let it come forward by all means at once, and feel at home. If there is not much in it, still it may lead on to much. And by degrees the volume of ideas will expand, until at length we feel ourselves ripe for the reading stage. We can then take down a book from our shelf and read with pencil in hand. After which we can reflect upon our store, quietly contemplating and brooding over what we find within.

Then, as Bautain, in his most interesting book, reminds us a moment will almost surely come when there will be a rush of thought, and when that rush comes it is well to

have a piece of paper to receive it. This will not be a question of composition, but simply of fixing on paper the shortest possible forms or signs to denote the ideas as they come tumbling out. Bautain, if I remember rightly, speaks of these as if they were so many blots on the paper. The aim is simply to secure the ideas at once, in case delay should deprive us of them.

If we have plenty of time at our disposal we can leave the work alone for a time, and come back to it again later on. Our mind all along this time will have been consciously or unconsciously turning over its material, and working at it.

And now we are in our study again, and as we look the paper up and down some of the ideas will strike us more than others, and again obeying the first natural impression, and without stopping to consider, we shall at once underline them.

Now it is from these underlined and therefore select ideas that we finally choose our points.

From this it will be seen that we must have our materials in front of us before we can distinguish them. And it is not until we have distinguished them that we can fix our points, for points are distinguished materials; all other materials being required to minister to them or else to disappear forthwith.

Now, as regards the materials on our paper that have not been underlined, and that have therefore not entered into competition with one another for the high dignity of "Points," these, we must remember, first made their appearance in the society of the points, and therefore must somehow be connected with them, and may be referred to them.

So that our first rough draft has yielded points and further ideas that may help towards their treatment. Of

course, some subjects will at once suggest their points. And whether they do so or not, St. Francis of Sales, in order to help us here, reminds us that in the case of every "Mystery" we can consider three points—

Who? Why? How?

For example, say we were going through the Creed, and had reached the article, "Born of the Virgin Mary." Our three points might be—

1. Who was born? The Saviour, etc.
2. Why was He born? To save us, etc.
3. How was He born? In proverty, as a baby, in a stable, etc.

Or again. "On the third day He rose again. . . ."

1. Who was raised from the dead? Our Saviour, etc.
2. Why was He raised? For His glory and our good.
3. How was He raised? In glory, and never to die again.

In each of the above instances the whole treatment would be governed by the three points. And in the course of preparation, once we had secured the points, we should handle and deal with each before we passed on to the next.

If possible, it is well to capture our points as early as possible in the week, and to have them written down and nailed up before us in our study. We shall then find that much of what we hear and do in our daily rounds will fall into our line of thought, and minister to our treatment.

Again, we must never lose sight of the fact that our children are afterwards going, many of them, to take notes.

Next, after securing points, comes the treatment of them. It is, of course, impossible to prescribe here. I shall merely try to suggest. We want the children to be able to capture the topics and to remember as much as possible of what we say about them.

First, our point being nearly always in the shape of a question we can commence with a stereotyped answer to it. For instance, say that in a course on the Creed we found ourselves opposite to this Article—"I believe in the forgiveness of sins."

We might eventually decide to treat this under three points.

1. What do I mean by sin?
2. What do I mean by forgiveness of sin?
3. Where do I find forgiveness?

Then in preparing the first point we might commence with this answer, "Sin is lawlessness" (Revised Version). We accept that definition from the Bible, and it is stereotyped. The children will ever afterwards say of us, "That's what he always says; he always says, 'Sin is lawlessness.'"

Next, this definition calls for explanation, and perhaps explanation will suggest a topic or two. What is law? Perhaps we shall say, "Law is the will of God as it is laid down for man." That is another stereotyped utterance. Wherever it puts in an appearance in future, whether in Admonition, Instruction, or Homily, precisely those words will be used and no others.

Under the point, then, of sin we have picked our way to a topic, viz., Law, and now we can expatiate upon that. We shall question that word until it unfolds itself. Suppose, for instance, we borrow the suggestion of St. Francis that he offers for another purpose. It may serve also for this.

Who law? This suggests the source and spring of all law. Every good law is from God. Some immediate, some mediate; Sinai and Sermon on Mount—Laws of Church, like—Every Parishioner shall Communicate, etc.—Laws of England, Laws of Catechism, name one—that is a law—

"God's will laid down for man"—God sends me to put it there—Law about tree in garden, our first parents—Romans were great people for law; God used them to teach us a great deal about that.

Why law? This suggests man's disobedience. Law is not for a righteous man. Disobedience will serve as a topic—easier word than lawlessness. Next we shall start from the word disobedience.

A stereotyped utterance will come now. Question the children, and make them repeat your answer—What do I mean by obedience? "By obedience I mean knowing the will of God and doing it." What do I mean by disobedience? "By disobedience I mean knowing the will of God and not doing it."

This will suggest examples—Balaam, perhaps, and some others in Old Testament history. On the other hand, how beautiful is example of Samuel; "Speak, Lord, for Thy servant heareth." "To obey is better than sacrifice." Contrast these two. Again: soldiers in red coats; charge of Balaclava; "Theirs not to reason why," etc. (Then suddenly, straight home to the children, in a tone almost of fierceness and partly of mystery), Yes—there is one thing I hate to see, there's one thing I can't bear to hear—a child answer back when father or mother give the law. How dare we do this? It is lawlessness—it is sin.

In his "Short Studies on Great Subjects," Froude tells us of a memorable moment in one of Newman's sermons at St. Mary's. The preacher had been speaking about our Lord—what He did and said—when suddenly he paused, and, most solemnly and impressively dropping his voice, said, "I would have you remember that He of Whom we have been speaking was Almighty God." It was as if an

electric shock had been imparted to the congregation. And the writer assures us that, in his judgment, that moment must have proved a turning-point in the life of not a few who were present.

It was addressed, of course, to grown-up people, but the principle at the bottom of it is identical in both cases, and the utterance has been, and is intended to have, not merely an intrinsic, but also a reflective power. It lights up what has gone before, and it is for the sake of what has gone before, not for its own sake, that it is said.

To take an illustration from the lower world, and not from Heaven. De Quincey, it will be remembered, in one of his essays devotes two or three pages to the study of one incident in the play of "Macbeth," viz., the knocking at the gate which succeeds to the murder of Duncan. The effect of this knocking, he tells us, is "to reflect back upon the murderer a peculiar awfulness and a depth of solemnity." "The re-establishment of the goings-on of the world in which we live first makes us profoundly sensible of the awful parenthesis that had suspended them." "All action," he says, "in any direction is best expounded, measured, and made apprehensible by reaction."

Moreover children, as I have said, are off their guard when we are speaking of others; and if we turn upon them like a flash of lightning with "And you, too—is that true of you?" we have them as it were in a vice, and before they can collect themselves to resist us. Nathan did not gradually break it to David that the narrative about the one little ewe lamb might perhaps have some application to himself. David might otherwise have prepared an excuse and intrenched himself behind it. He fixed him with a fact—"Thou art the man," and David was undone.

Such a moment, then, is a crisis. And we can sometimes wind up one stage in the progress of a child by a sudden insertion like that. The child has had some fault, and has partly acknowledged it. In one deliberate utterance we fill the cup of confession up to the brim, and make the child drink it. It becomes a turning-point. Henceforth and so far old things are passed away, behold, all things are become new.

I can recall a simple illustration of this kind. In reporting upon the Analyses one Sunday, I was able in the light of previous reports to convict a child of want of steadfastness. "Anyone can begin, anyone can be a hero at a pinch, the going on is where the test comes in. Now you (mentioning the name), you can begin, but you haven't the strength to go on." After the Catechism the child was found crying outside the Church door, and she explained that that utterance had "upset" her. Certainly, but it changed her. And she is in the habit of doing the Analysis now for a great many weeks in succession. Of course such an insertion will be the exception, and in no sense the rule; otherwise it will lose much of its force, if not the whole.

But to return. On the whole, as I have said, we can gradually secure topics by first answering the question contained in the point, and then perhaps explaining our answer. So the work of preparation increases and multiplies, and replenishes the mind from which it has sprung.

Once we have secured a statement in answer to our question, we can set about translating it into a series of languages—the language of picture, of simile, of metaphor, of proverb, of example, of story, of quotation, especially Biblical quotation. Thus although there is really one point we are seeking to drive home, still that one point is

dressed up in a number of forms, and presents itself to us in a number of attitudes or aspects, so that we may handle it, see it all round, and get a good grasp of it.

A cut and dried rule, of course, is out of place; but a suggestion such as I am offering may give an impulse to our preparation and set up in the mind what may be called a sort of train of treatment, along which our thoughts will, after a time, naturally run after leaving their starting point.

Bright, brisk, separate statements. This answers to the child's love for something new. And the mysteriousness of manner excites his curiosity and so secures his attention.

"Then there's another thing"—"A very strange thing happened." "I must tell you what I was told the other day."

A substance under a variety of seemings—will best instruct without wearying a child.

But it is hard work; it requires a lot of nature, and the exquisite insight that love alone can give. We know it. When love dies out for a time, our name is dulness.

Having completed our preparation we can write out our points with their leading topics underneath; and we can have them before us in the pulpit.

If, when the moment comes, we feel ready enough and in sufficiently good physical condition to dispense with the paper, so much the better; but it is as well to have it there in case of fatigue or other emergencies which cannot be anticipated.

Production. And now as regards the moment of production.

1. A brief recapitulation of last Sunday's Instruction.
2. Announcement of subject. The rule here should be, the title, the whole title, and nothing but the title. Say, for instance, that the subject is "The Child of God."

Those four words will compose the announcement from the pulpit.

It will not be :—

“ Now children, this afternoon I'm going to speak to you about something I think you will like very much. It's this—The Child of God.

Not thus.

But (leaning forward in the pulpit after a slight pause)—

The Child—of—God,”

and then another slight pause for the children to write the words down. A clear ground all round the mere title—this is what we must train ourselves to secure.

To speak plainly, in the Instruction we must go straight to business. There is little time and a golden opportunity.

3. Announcement of points one after another. This again is dictation.

It will be found useful to arrange with the children, once for all, that you will raise your right arm above your head, with palm of hand turned outwards, whenever you announce a point. This signal will help them.

4. Having dictated your points, you treat them one by one.

The treatment of a point commences with the statement of it once again, hand being raised, as I have said, while the announcement is being made (the children do not write this again).

Next, topics and their treatment, one after another.

The topic can be announced in a significant way, which will suggest a note for the children, the left arm being slightly waved while the word is pronounced. However this is done, the children will grow accustomed to the sign, if it is consistently adhered to.

Then, from time to time, we can say, "Now look up at me, children, and listen."

Or again, "I want to ask you a question," and so forth. At the end of the treatment of each point it is well to ask one of the children to stand up. "What was the first point?" and perhaps one other question besides.

Raising the arm as a signal helps the children in this way. Their minds are not formed, nor consequently are their thoughts organized. It is, therefore, difficult for them to distinguish the announcement of a point from what we say about it, and they might further become confused and uncertain at any particular time as to what point we were still considering.

The raising of the hand when we announce the point and the dropping of the hand when we have finished announcing it, disengages the point from our treatment of it, and until our hand is again raised the children come to know that the same point is still under treatment. They get into the habit of at once putting their hands down to write when they see the Catechist's hand go up.

On the whole, and with a view to notes, it will be throughout a series of alternations between laying down some word or phrase for the children to catch, and then bidding them listen to what you have to say to them about it.

From time to time in an Admonition we can teach them a little about the mechanism of an Instruction, and tell them how they must try to be like a fisherman who, although he knows he cannot catch all the fish in the stream, nevertheless tries hard to catch a few so as to carry home something with him.

Now the question may at once be asked, How are we to

teach children to take notes ? I would suggest preparing in our minds a few questions and answers, cut and dried, and never to be altered. These we can, from time to time, propose to the children, either during an Admonition, or immediately before producing one of our Instructions. Something of this kind—

(1) What is it I give you in an Instruction ?

Ans : In an Instruction you give us a subject.

(2) Do I give you the subject all at once ?

Ans : No, you give us the subject in pieces.

(3) Could you eat an orange if I asked you to eat it all at once ?

Ans : No, I could not eat an orange all at once ?

(4) What could I do to help you to eat it ?

Ans : You could help me to eat it by breaking it in pieces.

(5) How many pieces do I generally break a subject into ?

Ans : You generally break a subject into two, or three, or four pieces.

(6) What is a piece of a subject called ?

Ans : A piece of a subject is called a point.

(7) How do you know when I am giving you a point ?

Ans : I know when you are giving me a point because you say so.

(8) Is there any other way of knowing when I am giving you a point ?

Ans : Yes, another way is, you always raise your hand while you are giving a point.

(9) What does "taking notes" mean ?

Ans : "Taking notes" means writing down a part now, so that I may remember the whole afterwards.

(10) You don't try to write down everything I say, then?

Ans: No, I only try to write down something of what you say.

(11) How would you write down the word Matthew?

Ans: The word Matthew I should write down—
M—a—double t.

(12) When you are not writing a word down what ought you to be doing?

Ans: When I am not writing down anything I ought to be looking up at the teacher and listening.

(13) Is it only with your ears that you listen?

Ans: No, it is not only with my ears that I listen.

(14) What else can you listen with, then?

Ans: I can listen with my eyes.

Catechist: "Yes, eyes as well as ears help us to hear."

So we may train them. We can from time to time gather a few together in the week in a class and put them through questions of this kind, using a blackboard, on one side of which may appear a small section of what we actually said in the previous Sunday's Instruction, and on the other that same section in the shape of notes, that is, with the four or five words which a child ought to write down if he wishes to recall what has been said.

The various abbreviations for titles of books in the Bible, and for numbers of chapters and verses (*e.g.*, 1 Cor. i. 2), can be worked gradually into their minds by means of repetition, somewhat in the same mechanical way as children are rightly taught to say their tables.

When we are actually producing or delivering our Instruction, we can help the children to take notes in one of two ways. Either in the way already indicated; *i.e.*, pausing slightly from time to time for them to write down a word;

or, after dictating the subject and the points under which we intend to treat it, we can move straight on to the end of the treatment of a point, and then dictate three or four words calculated to recall that treatment. In either case it is well, I think, to raise the hand whenever a point is announced.

I may here be interrupted with a suggestion that since no one will be at the pains to adopt this advice, it may be well to go no further with it. To which I would say that Dupanloup gave at least six hours, and in the case of difficult subjects two or three days to the preparation of his Instructions; and that he wrote out every one after he had given it. Also that if the plea of want of time be urged, the question may be pressed upon us,—What occupations block the way? And ought they to come before this work or not?

I venture to believe that next to the ministration of the Sacraments, and the careful preparation for them that we may so easily forget to give, the work that comes next in importance is that which is involved in the great but splendid effort of the Parochial Catechism. The preparation of all other sermons and addresses ought, I believe, to come after, and not before, the preparation for this. I am not forgetting the importance of preserving the balance in all our work. I know the temptation of the “popular” sermon in the evening, but all our work hangs together, and people who have been brought up on the definite teaching that a Catechism gives will ask to be saved from “popular” sermons, and will have a special affection for sermons that are good because they have points, and not for sermons of which no one can say what the points are, sometimes not even the preacher himself.

I may, perhaps, here introduce an interesting and suggestive passage from the Constitutions of Archbishop Peckham (A.D. 1281):—

“We order that every Priest having the charge of a flock do, four times in each year (that is, once each quarter), on one or more solemn feast days, either himself or by someone else, instruct the people in the vulgar language, simply and without any phantastical admixture of subtle distinctions, in the Articles of the Creed, the Ten Commandments, the Evangelical Precepts, the seven works of mercy, the seven deadly sins, with their offshoots, the seven principal virtues, and the seven Sacraments.”

And in another passage belonging to the same period of time I find the rulers of the Church requiring from the Parish Priests, “plain, unadorned, and familiar instructions upon matters of faith and practice.” As regards our country parishes, an experienced missionary lately said that Instructions, rather than sermons, are what we need for old as well as young.

Such Instructions will, I believe, be welcomed by our older people if they have already in their childhood received the solid teaching of a well-worked Catechism.

One word may be added with regard to the introduction of stories into our teaching. One well-chosen story at the end of an Instruction will be sufficient for this Exercise. It is, I think, a mistake to overload our Instructions with stories, and they may for the most part be kept chiefly for the Admonitions, which, as secondary exercises, are intended to be more familiar in character. A story as an adjective part of an Exercise, or of a whole Catechism, is one thing; what made the story a mistake in the old days before Sunday School lessons were prepared was that the story formed the substantive part of the undertaking. Certainly to be constantly introducing stories is to defeat your own purpose.

Meantime, when you want a story, and find yourself without one, you can often introduce Bible facts in the form of a story. Length of time will depend upon many circumstances; fifteen to twenty minutes being a good average time. On some exceptionally hot days in summer the children will be restless and listless, and perhaps we shall ourselves feel the work hanging heavy upon us, until the conviction comes home to us, "I'm doing no good, they are not listening, I must stop," and thus we shall remember that quality is what is wanted after all, and not mere passing the time, or bulk. These, of course, will be very exceptional times. Still when we feel them, let us not be so stupidly unreal as to go on elaborately doing nothing. The Catechism is the work of God, and not a show.

There will be times, too, when "things seem to go wrong." This often means that our health is not quite what it should be, and sometimes we can only feel the presence of the mischief without being able to analyse it. Thus God humbles us, and through such chastening visitations brings out on the following Sunday perhaps the best Catechism in our record.

The Instruction is a characteristic feature of the Method on account of the Analysis, which is a more or less faint reflection of this Exercise.

The Analysis is the name given to what the children write down during the week from the notes they have taken on the previous Sunday. Some children write it on the same day in the evening. It comprises three parts:—

1. A short account of what was said in the Instruction.
2. A Resolution (I resolve, by the help of God) embodying the practical lesson of the Instruction.

3. A prayer, composed by the child, bearing upon the practical lesson.

These three go to compose that one production, viz., the Analysis.

Dupanloup tells us that it is the glory of a Catechism to have a large number of children who do these every week ; although in this, as in all our other work, we shall recognize a faint illustration of the text which tells us that it is but the few who find the hard and narrow way, and keep it when it is found. One child out of every five is considered a fair average ; that is, twenty out of a hundred. But it is possible to secure thirty, or even forty, out of a hundred.

I here subjoin a portion of one Analysis and the whole of another ; they are chosen from among the best children, so as to show the Exercise at its best.

AN ANALYSIS OF "HUMILITY."

By ELLEN SOMERS, *Intendante*, August 12th, 1894.

INTRODUCTION.

Humility is a lust of the Spirit, and therefore just the opposite to Pride, which is a lust of the flesh, as we know. As St. Paul says in his Epistle to the Galatians, they are continually warring against each other. Humility is a very hard word to define properly, so we shall have to be very careful and thoughtful about this subject. If we were to look into an English Lexicon, most likely we should see Humility defined thus—"A disposition of mind wherein a person has a low opinion of himself and his advantages, is submissive to authority, and attentive to instruction."

To make this Analysis as plain as possible the subject—"Humility"—will be divided into three points, viz.:—

What do I mean by Humility?

Where shall I look for Humility?

How shall I gain Humility?

I.—WHAT DO I MEAN BY HUMILITY?

When we know ourselves so truly, and love the truth so well, that we are certain we are nothing, then we know we are humble. But if we are conscious we are humble, then from the first moment of our consciousness of the fact we are no longer humble, but proud. For we begin to think we are better than other people because we are humbler, and we remember what God has promised the humble; but other people will see at once that we are not humble, and we shall find it out sooner or later.

St. Paul had found this great truth out when he said, "If any man thinketh himself something when he is nothing, then he deceiveth himself."

He also thought himself less than the least, and not worthy to be called an Apostle. In our Lord's Sermon on the Mount He said, "Blessed are the poor in spirit, for theirs is the kingdom of God," and "Blessed are the meek, for they shall inherit the earth." So both Heaven and earth belong to the humble, for "poor in spirit" and "meek" are only different names for humble. And again, when our Lord was trying to teach His disciples to be humble, He took a little child and set it in the midst of them, saying, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of Heaven."

Another example of Humility is the publican in the parable of the Pharisee and Publican. If we look in St. Luke xviii. 9-14, we shall see that the Lord spoke this parable to those which trusted in themselves that they were righteous and despised others. Also we shall see that the publican, who stood afar off, keeping his eyes on the ground, and smiting his breast, while he said, "God be merciful to me, a sinner," was more justified in God's sight than the Pharisee, who said, "God, I thank Thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican; I fast twice in the week, and I give tithes of all I possess." For God hateth the proud, and loveth the humble—"Every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

Jesus Himself set us an example of Humility when He knelt down and washed the disciples' feet.

St. Peter tells us in his first Epistle to submit ourselves unto our elders, and be subject one to another, and be clothed with Humility; for "God resisteth the proud, and giveth grace to the humble."

"Humble yourselves under the mighty hand of God, that He may exalt you in due time."

The noblest ambition is to try to be first in self-sacrifice and Humility.

II.—WHERE SHALL I LOOK FOR HUMILITY?

The first place to look for Humility will be in a book, and the book in which we shall see most about Humility is the Bible.

The life of Abraham is the first instance of Humility, but it is a very good instance, and if we follow it through we shall be able to learn many important lessons from it, especially about Humility.

Abraham was humble enough to obey God's commands, even when they did seem harsh and unreasonable.

And besides this, he did not think anything of himself, but said, "Behold now, I have taken upon me to speak unto the Lord which am but dust and ashes." By this we see that he had conquered pride.

The second instance of Humility is David. He was always very humble and knew that all his blessings were sent by the Lord of Hosts, so he was not proud of them. And when God promised him that his house should be established for ever, he said, "Who am I, O Lord God, and what is my house, that Thou hast brought me hitherto?" Evidently David knew himself very well.

Solomon also was another example of Humility. When the Lord asked him what He should give him, Solomon asked for wisdom, "for," he said, "I am but a little child: I know not how to go out or come in." And we read farther on that the Lord was pleased with this answer.

III.—HOW SHALL I GAIN HUMILITY?

We shall gain Humility by putting ourselves by the side of our betters, and seeing the effect we produce then.

We may be very humble, but let us put ourselves by the side of Christ and measure our Humility by His, and if we are not a great deal short of His Humility we shall have accomplished more than any other man.

When Elijah the Tishbite told King Ahab how wicked he had been, and the punishment God intended to send upon him, Ahab rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly, and humbled himself before God. And God took notice of it, as He does of all Humility, and He was so pleased with it

that He promised that the evil should not come in King Ahab's days, but in the days of his son.

This story ought to help us to gain Humility, shewing as it does how pleased God is to see Humility. If we desire to have Humility, we shall be sure to find some way that leads to it, for "where there is a will there is a way."

Both King David and King Ahab put themselves by the sides of their betters, and gained Humility thereby.

If we have a great admiration for other people, it will help us a great deal to gain Humility, for we shall be so much taken up with admiring them and praising them, trying to be like them, that we shall think everything we do is nothing, besides anything that they do.

RESOLUTION.

I resolve by the help of God to try and gain Humility, now I know what it is and where to find it; also to try and have a real Humility, deceiving neither myself or anyone else.

PRAYER.

Please, God, help me to keep the above resolution, help me to admire other people more and myself less. And also to follow the example set me by our Lord, through Jesus Christ our Lord. Amen.

ANALYSIS OF THE CATECHISM—"WATCHING."

By ADA CRIPPS, November 18th, 1894.

We have two points in connection with our subject for to-day. They are—

1. What do I mean by Watching?
2. How do I Watch?

I.—WHAT DO I MEAN BY WATCHING.

In the Eastern countries marriages were, and still are, celebrated at night. The bridegroom went to the house of the bride and took her to their new home, a procession being formed by their friends, followed and preceded by torch-bearers. The bride was surrounded by ten virgins, who joined the procession at a certain fixed place; and it was on this custom that Christ based His parable of the ten virgins. Five of them were wise, and took oil in their lamps, but the other five were foolish, and took no oil. And while they slept the cry arose, "The bridegroom cometh." They awoke, and then found that their lamps were empty, but it was too late to get any now, and they were left behind in the darkness.

The oil in the lamps is typical of the grace of the Holy Ghost in our souls, and we must be careful and watch with our lamps trimmed, or Christ will come with His bride, the Church, when we least expect Him, and we shall be left behind in outer darkness, where there will be weeping and gnashing of teeth.

We all know what a watch-tower is; now we must build up a little watch-tower in our hearts, and watch there all day long, to see when the enemy comes, and we must take as our watch-word, "Watch and Pray." Our Lord is our great Example of watchfulness and prayer. Before He chose His twelve Apostles He went up into a mountain to pray, and continued all night in prayer to God, and again, in Gethsemane, He prayed so earnestly that His sweat became as it were great drops of blood falling to the ground.

II.—HOW DO I WATCH?

I can watch by avoiding all places of sin, all evil companions,

and by keeping out of all temptation as much as possible.

And again, by examining my heart (2 Corinthians xv. 5).

“Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates.”

We all have two arms, and when we look at them let them remind us of these two words, “watch and pray.” The right arm can remind us to watch, and the left to pray.

RESOLUTION.

I resolve, by the grace of God, to watch with my lamp trimmed, that the Bridegroom, when He cometh, may not find me sleeping.

PRAYER.

I beseech Thee, O Father, Lord of Heaven and earth, to give me the grace of Thy Holy Spirit to trim the lamp of my soul, that by its bright light I may see clearly both to watch for Thy coming and for the tempter's attacks. Hear my prayer, O Father, and forgive its shortcomings, for the sake of Thine only Son, our Saviour Jesus Christ. Amen.

These Analyses are brought to Church by the children on the following Sunday. The rule may be either that they should lay them on a table set for that purpose as they enter Church, or they may be quietly collected by the several Assistants during the singing of the first hymn. The Catechist carries them off with him, and corrects them during the week, stamping them with an india-rubber stamp according to their merit, Red being the highest “Seal,” Blue the next, and Black the lowest.

In correcting the Analysis, it is best to write all corrections in with pencil, paying attention to everything. Neatness,

writing, composition, thoughts—in fact, everything. This makes it, as people sometimes say, an education in itself, and the parents generally value it for this if for no better reason; and a boy who has left School as soon as the law will allow him, and with an imperfect training, clutches at this, perhaps, as what may be called making a scholar of him. It is well to be very particular about neatness, and never to give the Red Seal where there is one blot. The children will soon learn to keep their work in a paper cover, and astonishing results may be attained. Of course, neatness is not everything, but it is significant, and it is easy to make a good lesson out of it in a Report by saying that so many pieces of work in life “are good—all but”—there is perhaps some one blot upon them. “That is why, children, I never will break that rule, No Red Seal where there is a blot.” “Our Lord says, Be perfect.”

On the following Sunday we bring our report book to Church and read out our report.

A report may comprise the following :—

First, the number of Analyses sent in on the previous Sunday.

Next, alphabetical list of girls and alphabetical list of boys, by whom those Analyses have been done.

Next, list of those who have earned the Red Seal.

Next, remarks about some of the children's work.

e.g. “The following children have done very neat work this week. . . .”

Also—

“Edward Somers, your second point is well done, what you say about Grace is quite right. I like your resolution, too. I hope you will ask God to help you to keep it.”

And so forth, with some other names.

The character of the report is determined in a great measure by the number of children who do the Analysis.

So long as there are only nine or ten, something can be said about each one. As numbers increase the rule will be, Write a fuller pencil note at the end of each Analysis, and pick a few names, say eleven or twelve, to report on in Church.

It would evidently weary the children to have particular reports, about twenty or thirty of them. At the same time, it must be remembered, they like to hear their names, which is very natural; and if we report judiciously, we may thereby set a high standard for the Analyses to reach.

“What I want you all to do is this—write your points in in red ink. One of you have done it to-day, and all of you can do it if you like.

“I want cleaner work; put a paper cover round it to keep it.”

This will suffice to indicate how the Report may subserve the purpose of progress. Also occasionally, so as to make it the more impressive, you can quote a passage without mentioning the name of the writer.

In one parish it is a custom to call up one child who has done the best, and to give him back his Analysis there and then, instead of leaving it to be given when all the rest are returned, viz., at the end of the Catechism.

I offered some suggestions as to how we may get the children to take notes. Perhaps I may say a few words in the same way about starting the Analyses.

Festina lente is a good motto here. And it applies to the whole Catechism. Where an ordinary Children's Service is about to be transformed into a Catechism, it is well to spread the process over a year, so that the old may melt into the new.

Begin by substituting an Instruction for your children's sermon. That can go on for about three months. Put a millboard with a piece of paper for notes lightly attached to it at the top with stickphast—put one of these into the hand of each child in the front row of girls and of boys. Do not say, "Will you do this?" or, "Do try now!" but, "Take that board, please, into your hand. I'm just going into the pulpit, and I will tell you what you are to do with it."

It is a mistake to ask young children to arrive at conclusions. Children start from conclusions if you will give them those conclusions; as a rule they do not arrive at them by themselves. Of course there are exceptions. But as a rule there is little finality to be obtained from children, except such as has already been put into them. If they are told something that is to be done, they will assume that somehow they must be capable of doing it. If the question be put, "Can you do it?" both laziness and indecision will answer "No."

This is important, because a start is half the battle. You tell them on the first Sunday that a little card shall be given to each one who can bring on the following Sunday a little story of what they have been told on this. You can give them one or two notes. "Write that word down," etc.

Then, once you have received one or two papers, you employ emulation. "If A. can do it, I am sure B. can, so I will give you a board this Sunday, and next Sunday you will bring on a piece of paper what you can remember."

Of course, at first, too, you will help them. Write out a short, neat specimen Analysis, with points written in red ink, and give it to one of them to copy. You will then find it gradually spreading.

Children are not isolated in their lives. They have their

strong, if short-lived friendships, and they will in some cases do their work together. This is not altogether to be discouraged. It is scarcely likely to become serious, as it will correct itself, or at least check itself.

A child after a time wishes to have the special praise for her own work, and perhaps may have a feeling of healthy emulation to get ahead of others. But there are astonishing developments in this work, and it puts out its feelers in all directions. The parents are drawn into it in a certain way; that is, they are interested in it, though my experience tells me that as a rule they refuse to actively assist. "I always tell her she must do her own work. But she's very regular about it. As soon as ever she's had her tea on Sunday she sits down, and then it's no good talking to her."

About six weeks before the Annual Festival you may give out a notice in Church that all children who have completed a certain number of pages, or written a certain number of Analyses, may have them bound into a volume, if they will bring them to you by a certain day. "The volume will cost $1\frac{1}{4}$; if you are willing to pay half that sum it shall be done for you, and you will receive it at the Annual Festival." Or, if the resources of the Parish will not extend to that, we can require the child to pay a larger proportion of the sum. In one Parish there were 25 children, mostly National School children, who had volumes on these conditions. The word Catechism may appear in the top left corner on the cover in gilt letters, and the Christian and surname of the child in the same form in the centre. A picture of the Parish Church may also be included on the first page, and a pastoral letter to the child on the second.

In regard to these expenses again, circumstances vary and alter cases, and the various Parishes will regulate their

expenses by the means at their disposal. I have said something about finance on page 140.

The custom of doing Analyses evidently promotes regularity, inasmuch as every Analysis has a three Sundays' history; the notes being taken down on (say) Sunday, December 9th, the Analysis sent in on December 16th, and the report upon the Analysis being read out on December 23rd. The child will naturally wish to see this through, and thus a solid contribution—three successive Sundays—towards a habit of regularity will be secured.

On the occasion of the first report some children run away from it through shyness, but after that they look forward with delight to hearing what has happened. They grow excited over the increase in the number from week to week. "25 this week; I wonder whether we shall soon reach 30!" All this may be so treated as to stir the children. A report is something fresh each Sunday; the children cannot know beforehand exactly what it is going to be.

With regard to what may be called the philosophy of the Analysis, let us look first at its form. Dupanloup somewhere says that people go wrong in life from two principal causes—ignorance and passion.

Certainly many fall into sin from not knowing its snares, and then, as it were, in a moment are sucked into a vortex of wickedness. It is evidently important, then, that a child should know the meaning of its own belief as well as be able to say the words of it. Here comes in the first part of the Analysis.

Next,—mere knowledge of what is right does not, therefore, make men go right unless it be caught up by the will.

Hence the second part of the Analysis, viz., "I resolve,

by the help of God, that I will remember and carry out this lesson that I have been made to understand."

Last of all, though first in importance, we must pray for the grace of God to strengthen our will, and so to enable us.

Here comes in the third and last part of the Analysis, viz., The Prayer.

So far, then, it would seem to be a distinct gain to the child that in his own Analysis he should each week see his religious lesson standing out before him in what may be called a typical and adequate form. To merely know the relations of the different parts of belief to one another—this is mere philosophy; to merely determine, as if by your own strength, to carry out the practical lesson—this would be Pelagianism; but these, when joined with prayer, seem to complete the form in which all Christian effort ought to be undertaken.

Even as regards the last part—prayer, devotion "runs to seed" unless it be fed from the storehouse of intelligence.

All three parts, then, appear to hang together.

One only precaution need, I think, be observed. From time to time in the Report, and at the end of the Analysis, make the child, if I may so express it, eat his own words, and so train him by degrees to enter seriously into his own resolutions and prayers.

There must be development; and in any case, our children, as a fact, and our grown-up people too, do necessarily receive their knowledge first, and enter into it afterwards. It applies to habits, as to all else. All that is needed is to shut out a false sentimentality or unreal self-consciousness, and to train the children into a living use of the instrument you are teaching them to wield.

And, with this precaution, simply to work the normal

sequence into the fibre of their intelligence, so that to enter into the meaning of a doctrine will always be associated, in their mind, with a resolution and prayer for translating it into practice,—surely this may be a distinct gain.

Picture to yourself one of these children breaking out afterwards into a long course of wickedness, and then being “brought to his senses,” and to repentance, perhaps, in a last, long, lingering sickness. What a help will all this outfit be to him and to his Parish Priest! The action of fear and contrition will startle it out of the recesses of his consciousness, and there, in its essential outline, it will appear vividly before him, as if he had heard it only yesterday. What an instrument will all this be in the hands of Grace!

Dupanloup tells of cases emerging in this way out of the French Revolution. For it should not be forgotten that in one sense everything is remembered, and the grand outline of all that has been intelligently impressed by the action of a man’s own mind will come out later on, when the same man brings his mind to bear upon it again.

There must, of course, in the case of all prescriptions, be careful and distinct directions for use. A mere medicine bottle, with the best of medicines in it, may kill instead of curing a patient if he is not taught to rightly use it.

But there is an incidental advantage attaching to the Analysis, the significance of which may often be missed. If a “hearer is included in the idea of a sermon,” and of an Instruction, how are we to set about including him?

One way is, of course, to talk often to children, and so to grow familiar with their meagre vocabulary and with their ways.

Another way is to hear what the great Catechists of the world have to say to us; there is, too, the recollection of

what we ourselves once were—"How would words like these have sounded to me when I was that age?" But over and beyond this, there is the reading of a child's Analysis, which lets you into his mind and character. Spread out twelve or thirteen of these Analyses before you, and no two of them will be alike. The children's prayers and resolutions are often most suggestive and characteristic, and the first part of the Analysis serves as a guide and critic to the Instructor, who continues to fine down his words until he can make them fit.

For instance: lately, "busiest people" in an Instruction appeared in the Analysis as "builst people." That word then was a mistake; "Very busy" would have been better.

Again, "unprofitable servants" appeared as "unfrostable servants;" and in an Instruction on "Obedience" I quoted Casabianca, the first two lines of which came out thus:—

"The boy stood on the burning deck,
When saw but he had fled."

It is actual experiences like this that effectually knock out of you all fine words and phrases and all attempts at flowing discourse. "Manifestation" to a child is if anything a more serious matter still than "Epiphany," unless, indeed, it is understood as "Man at the station," as a child once wrote it at the Diocesan Inspection.

A volume of various and typical Analyses would be one of the best treatises on The Instruction.

In this and other ways we must learn to "nestle in the minds" of our children if we are effectually to teach them. One further word about the Analysis. In a large number of instances the children begin and then soon drop off. I find in almost all these cases that the work of making them "go

on" is another and necessary stage in the effort. Let no one be discouraged, then ; all that has to be done is at once to call their attention to "habit" and "regularity" as the test of goodness.

Books.

1. "Notes of Catechisings." (Longhurst, 188, Upper Kennington Lane, S.E.)
 2. "A Lamp of the Word," by Canon Carr. (A Roman book, but very suggestive; 63 Charts on Creed, Sacraments, etc. Rockliff Bros., 44, Castle Street, Liverpool.) 2/6.
 3. "The Children's Saviour"—Instructions to Children on the Life of our Lord. Rev. E. Osborne. (Longmans.) 2/9, postage paid.
 4. "Tools for Teachers." W. Moodie. (Elliot Stock.)
 5. "Sermons to Children," by Dr. Vaughan (late of Brighton) [excellent].
 6. "The Secret of a Good Memory," by J. Mortimer Granville, M.D. (Walter Scott, 24, Warwick Lane.) 6d.
 7. "Our Example"—Twelve Instructions on Character of our Lord," by Austin Clare. (S.P.C.K.)
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CHAPTER V.

THE GOSPEL AND HOMILY.



THE third and last of the Principal Exercises is that which is known as the Gospel and Homily. What does this mean?

The children will all stand. Perhaps they will have been singing a hymn, in which case they will merely have to remain standing.

The Catechist, who will be in the pulpit, will then announce the Gospel for the day, as he would in the Communion Office. The children will then say the Gloria on one note, or sing it, as the case may be, after which they will remain standing while the Catechist reads the Gospel. Two or three Gospels in the course of the year are very long, and would not be read to the end; but these are the exceptions.

After the reading of the Gospel the children all sit, and the Catechist delivers a Homily, which should last not longer than seven minutes. This is what is meant by "The Gospel and Homily." How can this be said to be based upon the Prayer Book Catechism? If the whole situation is but a drawing out of the Prayer Book Catechism, where does this Exercise come in? The Holy Gospels are especially associated with the last part of the second answer in the Catechism—"Wherein I was made . . . an inheritor of the Kingdom of Heaven."

Now, our Lord comes before us at the very beginning of the Holy Gospels with these words of announcement, "Repent, for the Kingdom of Heaven is at hand." And what is all the subsequent teaching of the Holy Gospels but the laying down of the principles and framework of the Heavenly Kingdom, the inheritors of which will naturally and necessarily look to their King for example and precept.

The Holy Gospels are also, of course, especially associated with the Creed, in which their salient features are grouped for us in the shape of a Belief.

Again, to express the same truth in another shape, as I have elsewhere said, the Will of God is made known to us by and through His Word, which is a Person first, and an Announcement afterwards; for it is Himself that our Lord comes to announce. Here, again, the third answer in the Catechism—"And thirdly, that I should keep God's holy Will"—is found to imply a knowledge of those pages which disclose that Will by proclaiming that Word.

And so again with the Sacraments, both of which are presented to us in the Gospel narrative.

So far is clear. Next, it is important that children should, at the earliest possible age, become acquainted with the words of the Holy Gospels. St. Jerome would have them begin to learn them when they are seven years of age. At St. Sulpice, "Saying the Gospel" means a certain number of children, who have given previous notice of it, reciting a portion of some Gospel (say for Second Sunday after Trinity) that they have learnt. But this is not to be confused with the Exercise we are now considering; being in fact quite distinct from it, and belonging therefore to another part of the afternoon's programme.

"Après l'interrogation on passe à l'exercice appelé la

Récitation de l'Évangile." Such are the opening words in Article v. of the "Méthode." Later on, in Article viii., we are told that after the Instruction there should be a Hymn, next an Admonition, unless that has already been taken before the Instruction, and after the Instruction "il indique un cantique pour préparer les enfants à l'homélie."

The paragraph which follows goes on to say that when the Catechist has found his way into the pulpit, and the children have all been made to stand—"Le Catéchiste . . . lit à haute voix l'Évangile du jour." Next, "on fait s'asseoir les enfants." And then, "il leur adresse une exhortation claire, forte, pressante et touchante. Elle ne doit durer qu'un demi-quart d'heure."

I have turned to the "Méthode" especially to quote these words because in the "Ministry of Catechising" the Recitation of the Gospel by the children appears to me not to be kept sufficiently distinct from the Reading of the Gospel and Homily which are carried through by the Catechist. And if an hour or slightly more is to be the limit of time for a Catechism—and most of us are agreed that it must not exceed that length—it seems to me certain that we cannot find room for the "Recitation" and for "The Reading." Say that your Questioning occupies fifteen minutes, your Instruction fifteen minutes, your Gospel and Homily eight or nine minutes. That is practically forty minutes, and so you find yourself with twenty or twenty-five minutes for five or six Hymns, one Admonition (if not two), the Report on the Analyses, and the opening and closing Collects. These can fairly occupy that time, but there would certainly not be room for four or five, or perhaps a larger number of children, to say a few lines of their Gospel. I know of one Catechism that runs on successfully for one hour and

twenty-five minutes. But my own experience is against it for country children, especially the younger members of the Great Catechism. Moreover, as I have elsewhere reminded the reader, "St. Sulpice" consumes two hours, and with us one of these hours would be in the morning. In the course of two hours it would be easy to include the Recitation. I would suggest, then, that the morning Sunday School take charge of the Recitation, as the Sunday School ever has done. In other words, during the morning "Hour" let the children, besides being taught the general outline of the afternoon's Instruction, be encouraged also to recite their Gospel, having learnt it beforehand. Each child could say about four or five lines, and then another be asked to take it up. Then at the afternoon Catechism this Principal Exercise that we have been considering would bring the Gospel before them again, the Homily afterwards bringing out the devotional lesson attaching to it.

Finally, at the Quarterly and Annual Festivals, when there would always be a special programme, the Reading of the Gospel and Homily, and some other Exercise, perhaps, also, might be displaced in favour of the Recitation.

Meantime, in case anyone should prefer to group the Exercises differently, and so to make room in the afternoon for the Recitation, they may like to hear how it is managed at St. Sulpice. On the Sunday before that on which some child desires to say a Gospel he will put into the hands of the Head of his form a piece of paper like this :—

EDWARD SOMERS KNOWS THE GOSPEL FOR
ST. ANDREW'S DAY.

And this paper, with any others that may be handed to the respective "Heads," will be given up to the Intendant at the end of the Catechism, along with the Register Cards. The Intendant, who always retires to the Vestry to read out the names of absentees to the Catechist after every Catechism, will also hand in his bundle of papers. The Catechist then copies the particulars into his Report Book, so as to be ready for the following Sunday.

To return to the Exercise that is before us, viz., the Reading of the Gospel and the Homily afterwards.

It is scarcely necessary to say how important it is that the words of the Gospels should be associated in the minds of the children from their earliest years with all that is most sacred, and therefore most reverent. And the Catechist will naturally be led to read them clearly and devotionally. This need not mean preaching them; but I venture to think they should not be monotoned. There is such a thing as unction; and it is properly derived from the Holy Spirit.

Next, the Homily speaks to the heart, and thereby touches the conscience. Explanation may enter into it as an adjective part, but it must not obtrude itself. The Catechist will not object to its being there, so long as it knows how to keep its place. If I may say it with reverence, the Homily may come home to the children as if there were our Lord's own "Verily, verily" behind it. It is here, and now especially, when we must hope and pray for that spiritual silence among the children, of which Dupanloup so impressively speaks.

If possible, a Homily should be prepared from beginning to end on our knees, so that when it is produced it may be as if the children said, "I heard a voice from Heaven saying unto me."

We must remember the French character is not the English character. Dupanloup speaks of there being scope in this exercise for eloquence; and his countrymen would perhaps naturally become rhetorical. But this will scarcely be natural to most Englishmen.

Again, important as it is to be bright with our children, and interesting, we must not lose sight of the end in the means; least of all must we leave on their minds impressions of the whole situation as having been a sort of joke.

Children are capable of being solemnized and subdued for a few moments if we will but ask God to help us. And in those few moments a splendid work may be done for them.

On the whole, then, I would venture to suggest first that the Homily should look straight to the heart, and that the intense desire of the Catechist to touch and soften and turn the heart should constrain him almost in spite of himself to lower his voice, and to speak deliberately; just as sometimes extreme passion may reduce a man's voice almost to a whisper. And next, and by way of concluding my words on this Exercise, I would quote a pregnant and significant passage, deserving to be deeply pondered, and eloquently expounding what I have been attempting to say. It is by Roger Bacon, the celebrated friar of Oxford:—

“Words have great power; and when they are uttered from profound thought, great desire, right intention, and strong belief, they have great virtue. When these four qualities unite they forcibly move the substance of the rational soul, convey the virtue of the soul into the voice, and this virtue is received by the hearer. According as that soul is holy or sinful, of a good or evil will, will be the quality of power generated in the voice. Thus the quality of power in the soul is multiplied and imprinted, and incor-

porated in the voice that passes through the air, and is formed and figured in the listening soul, and is able to effect great changes."

See "Méthode de St. Sulpice." Ch. III. Art. viii.

"Ministry of Catechising." Bk. II. Disc. iv.

"La Predication Populaire." 1^{me} Partie, p. 13.

This last is Dupanloup's own work, and is quoted by himself as being suggestive for the Homily. I have not seen the book.

CHAPTER VI.

THE SECONDARY EXERCISES.

1.  HE Admonition. The Admonition is the variable quantity in the programme of a Catechism. The Catechist, who is to introduce it, alone knows when it is coming. Sometimes there will be an Admonition at the very beginning, immediately before the opening prayer and upon the subject of prayer. Sometimes it will grow out of the report, the Catechist sliding into it as if by accident. Or it may come before a Hymn, in which case he will advance, with book open in hand, as if about to announce the Hymn, and then again, as if a thought had just then struck him, he will commence what has been prepared and premeditated.

Over and beyond its intrinsic worth, then, it may be employed to brighten the Catechism, every other element of which is fixed.

It is intended also to introduce the element of home by its more familiar character. It is almost as if the Catechist interrupted the even and formal flow of the other Exercises with a "By the way, before I give out the Hymn, or before I read out the report," as the case may be.

A parenthesis catches people off their guard, as readers of George Eliot will testify; and an Admonition is somewhat of the same character. Only let it be prepared.

A course of Admonitions may be given on prayer, for

instance, carrying the subject right through in an orderly succession, and yet will, all the while, appear to the children to be spontaneous, and to be introduced every time on the spur of the moment. On the first Sunday of the month it might come before the opening prayer ; on the second before the closing prayer ; on the third it might make no appearance at all ; while on the following Sunday it would perhaps reappear at the beginning of the Catechism.

As in the case of other Exercises, so with this ; let the Catechist, if possible, keep a few notes of what he says. They will be useful and suggestive twelve months after, and may be developed as time goes on.

Besides Admonitions on Prayer, this Exercise may be used to inculcate any duty, or to attack any fault connected with the Catechism. Details of order or reverence, the progress of the children, in their conduct at home to their parents, their habits of private devotion—all these can be treated.

An Admonition will also call attention to Church Seasons and Festivals, giving simple explanations of their meaning.

It may also serve a useful purpose in the way of supplementing or preparing the way for the Instruction. Some one difficult thought might occupy the whole of a short Admonition, so that afterwards, when it again appeared in the Instruction, it would be familiar to the children.

A story, too, or a short appropriate piece of poetry will find a congenial home in this Exercise.

And we shall naturally use this opportunity of commending sick children to the prayers of the others.

This Exercise might also include what may be called character sketches, by which I mean an imaginary outline of a child's life in its beginning at the Catechism, and in its

after course—something for the children to dwell upon. We must somehow contrive to dispose their minds in a certain direction. Now, it is not in their nature to do this in the way of abstract thought, and so it must be proposed to them in the shape of the concrete.

“I see this boy who has just joined the Catechism, let us call him by some name—Edward Somers. Well, he sits in the fourth form, and there I always find him Sunday after Sunday. He never misses. He sees the others doing the Analyses. He at once exclaims to himself—Why shouldn’t I do them too? And soon he begins. Well, then, he does one every Sunday. Then I watch him, too, in the way he behaves. I don’t say he never forgets himself; but I will say this about him, he tries, and so he gets better. And then, when he is older, he goes out into the world into a situation, and I soon receive a letter from his master. It is just as I expected. ‘Thank you,’ he writes, ‘so much for sending Edward Somers to me. He’s an excellent servant, and seems very happy. He is always in his place, and keeps close to his work; and I know you’ll be pleased to hear that he is most regular in going to Church on Sunday. I hope I shall have him with me for a long time. But should I ever want another, I shall certainly come to you and to your Catechism. For if the other boys are as good as this one, I couldn’t do better.’”

Something of this kind was suggested to me by a quotation from G. H. Lewes in Mr. Lloyd Morgan’s book on “Springs of Conduct.” “To imagine an act,” the author says, “is to rehearse it mentally. By such mental rehearsal the motor organs are disposed to respond in act. Hence it is that the long meditated crime becomes at last an irresistible criminal impulse.” And if it is thus with

crime, why may it not be in some measure the same with the heroic act and life ?

It will be well, then, to dwell, with the children, upon great models, whether real or imaginary. This is part of the educational aspect of the Catechism. We are not here instructing the children except indirectly ; it is rather a case of subtle influence, drawing them into the same line and direction of thought with ourselves. "I have often thought—I daresay you have—what a brave man Daniel was about his prayers." Mozley somewhere says that language is often conveyed obliquely, by which I understand him to mean that we may sometimes convey hints to the friend at our side by what we say to our dog, or to another friend. And so instead of always making the direct appeal, it is sometimes good to bid the children look away from themselves to another. They are not then on the defensive, but are enlisted in the capacity of judges or critics of someone else. "Have you ever thought?" "What is your opinion? I expect you think as I do about this;" and then, taking it for granted that they do, run on into words of praise—"Yes, so we certainly say to ourselves. He was a grand boy—the boy that stood on the burning deck—that is obedience. It wants pluck to be obedient, and Casabianca was a plucky boy." Children certainly have their heroes, and love to have them. Let us in our Admonitions engrave upon their minds the image of a true hero. It is getting their heart into the right direction, setting their affection on things above. But to show that this Exercise is not intended to be merely desultory in character, Dupanloup tells us he sometimes gave as much preparation to it as to his great sermons in the pulpits of Paris.

The Catechist must learn to throw himself into a number and variety of attitudes—of severity and sweetness, exhortation, praise, or blame, and sometimes even threats.

2. Hymns. “The Children’s Hymn Book” (S.P.C.K.) comprises 420 Hymns and Carols, and the tunes and words are, I believe, generally considered good.

Little need be said about this Exercise, the value of it being so well known. Children love to sing Hymns, and since, in a large number of instances, they are also prayers, and include important teaching in doctrine, they should as far as possible fall in with the teaching of the Catechism.

In giving out the Hymn be distinct and prompt. The children must plainly hear what the number of the Hymn is, and then the sooner they begin to sing the better, for the smallest pause in a Catechism often dissipates their attention, which is more easily kept than recovered.

This form will, I think, be found to work.

Catechist—“All stand (raising his arm as usual). The 59th Hymn, Hymn 59—‘Sabbath of the saints.’”

(One chord on Organ.)

Then all commence to sing.

The 47th Hymn, in the book already named, may fitly be sung kneeling at the end of all.

It is well from time to time to practise a new Hymn in the Catechism. “You can sit for this if you are reverent. It is a practice.”

3. The Prayers. Children have to be taught everything in regard to this. The various kinds of prayer;—ejaculatory, intercessory, etc., why written for public worship; habits of prayer in regularly attending Church, and in private prayers at home; thoughts or pictures in the mind, or passages in the Bible that may prepare us for prayer and

induce reverence; great patterns of prayer in the Bible, with our Lord as the pattern of all patterns. How a prayer is constructed;—asking for the Holy Spirit and the Grace of God, and why concluding “through Jesus Christ.” The help of knowing a number of Collects, and having them ready for use. Assume that the children know nothing about any of this, and teach it to them progressively from the first.

The Analysis is, of course, an excellent medium for training the children who are in the habit of doing it. Each week, or once a fortnight, in the course of correcting the Analyses, you can carefully write out at the end of one of them a normal prayer; that is, introducing into it the main elements of every good prayer. You can also give hints on this as well as on other subjects in the same way.

It is, perhaps, well to have some favourite pattern, our Lord, of course, standing alone as the Divine pattern. For instance, you can choose Daniel amongst mere men, and tie a number of impressive associations to that interesting and splendid type of saintliness. So that almost any child in the Catechism may be able to pass naturally from the thought of prayer to the image of Daniel. It is good to set up and rub in associations of this kind. And with a view to this one name constantly and impressively repeated will be found to tell.

“What Old Testament Saint teaches us about prayer, children?”

Answer (at once) Daniel teaches us about prayer.

Catechist. “Yes—Daniel—teaches us about—prayer (in a measured and brooding manner).”

“No one could frighten Daniel from his prayers.”

Again, in Admonitions on prayer we can select some one

suggestive saying from one of the Saints to teach the children reverence.

Here, again, we shall harp on this one string. "There are two things we may say to ourselves before Prayer"—

"What am I going to do?"

"Before whom am I going to appear?"

Sometimes making the children say it all, sometimes making them say a part, and at other times saying it quietly and impressively ourselves.

Again, we may teach them how a picture in the mind is a help to prayer. "There is the throne in Heaven, and a glorious light around it, and Holy Angels on every side, singing 'Glory to the Lamb Who died.' You are going to shut your eyes now, and see that throne, and kneel down before it. (Let us Pray.)"

Again, as I have elsewhere suggested, very occasionally, so as to make it a marked thing, we may, after having said "Let us Pray," say also, in a quiet and measured voice, and after the slightest possible pause—"There must be silence now. We are going to speak to God."

Also, from time to time, it may be well, in the place of an Admonition, to make the children say their morning prayer through to you. There is also in the "Gradual Catechism" an excellent short chapter on Prayer, that is, why we say the Lord's Prayer always, and what else we ought to say in our private devotions. This we can engrave on the minds of children as soon as they join the Catechism, and from time to time insert the questions in the usual Exercise of Questioning.

Then, from time to time, in private interviews with our children, we can put some little paper book of prayers into their hands like the little manual by Mr. Noel, of St. Barnabas,

“Prayers for little Children” (Mowbray). May I also add, that in such interviews it is well to go straight to the point. We may not see them again in that way for a long time to come. And so we begin at once.

“Sit down, will you. I’m pleased to see you. . . . The 25th chapter of St. Matthew;” and then read them, perhaps, the Parable of the Ten Virgins and of the Talents. And afterwards, at once, say, “‘Watch’—that’s one word; ‘Work’—that’s the other. Let us pray.” Say a short prayer with them, and then in saying Good-bye tell them, “There are two of you, and two words to take away. You must help one another to remember them. . . . Good-bye.”

I have ventured to set down a whole interview thus, because in England especially, want of directness and intense reserve may keep on pushing religion away and away for a more convenient season. It is possible thus to become “wonderfully sociable” with the children, with a view to something else which never comes off.

Dupanloup, if it is he who is speaking in the first letter at the end of his book, seems to have owed much to a celebrated Catechist, M. Teyssere, who died at the early age of thirty years, but of whom it was said that he had the genius of love—*ingenium caritatis*. He made other Catechists ashamed of their rhetoric, and gave them a taste “for simple truth and for unction.” And if we can bring this simple spirit to bear upon our children in our private interviews as well as in Church, we shall reach and touch their hearts. We shall be able to ask them about their private devotions, and help them in every good work.

A MEETING OF THE CATECHISM.

Time—ONE HOUR.

Admonition on Prayer (at Chancel step).

Opening Prayer (one Collect).

Hymn.

I. Questioning (in Pulpit—*see* Chapter III.).

Hymn. (Little Catechism file out.)

i. Creed.

ii. Prayer for the Catechism.

O Heavenly Father, look down in mercy, we beseech Thee, upon the children of Thy holy Church throughout all the world, and especially upon the children of this Parish; that, being strengthened by Thy Grace, they may be loving and obedient in their homes and regular and reverent in Thy holy Temple. May the blessing of Thy Holy Spirit rest upon the bishop of this diocese, and upon all who teach and govern in the Catechism, that we may seek in all things to do Thy holy Will. Pardon the weakness of our words, and take not Thy Holy Spirit from us, through Jesus Christ our Lord. *Amen.*

iii. Collect for the day.

iv. Lord's Prayer.

Report on Analyses (Chancel step).

Hymn.

II. The Instruction (in Pulpit—*see* Chapter IV.).

Hymn (two verses).

(Sometimes Admonition here.)

III. Gospel and Homily (in Pulpit—*see* Chapter V.).

Hymn.

Concluding Prayers (one Collect and the Grace, half-way down passage, Catechist standing).

Departure (Head Catechist in Pulpit, Assistant Catechist at door).

Note.—The above programme will sometimes run a little over the hour.

Office
(Catechist
standing
half-way
down
central
passage).

CHAPTER VII.

ORDER.



AW is the name we give to the Will of God, as it is laid down for man ; that Will is expressed in God's Word, and the reflection of God's Will is called Order.

Thus it is because there is order within the Godhead that there comes to be order also without.

And the order within the Godhead, by securing the unity of God, makes His Will simple and His Word sure.

Again, the Word of God in its representative form is a Person, and not merely an utterance ; it is that Wisdom which is eternal, all light being in Him, and no darkness at all ; so that to say that God could at some point of time "see a new light," or reverse His own order, is to contradict Him.

And since all things are His, and His also is not merely the perfect wisdom to contrive, but all power to achieve, the conceptions of God must perforce at once take shape, in obedience to His Will and in answer to His Word.

Where the Spirit of God moves, and the Word of God speaks, chaos gives place to cosmos.

"He spake the Word, and they were made." "In the beginning was the Word," and there never has been any other ; and "Apart from Him was not anything made that was made."

Thus it was through the Eternal Word that the Will of God became effective in Creation; and it was, therefore, around and about the Eternal Word that all things fell into their place and found their level.

But if it is Order that secures unity, it is love that expresses itself in both; and the secret of all true Order must be the presence of perfect love.

A friend has kindly called my attention to an appropriate passage in Browning—

“O world as God has made it, all is beauty,
And knowing this is love, and love is duty.”

“As God has made it!” This suggests at once what I wish to be the keynote of this chapter, viz., that Order is a religious work. We are apt to think of Order as a preliminary work to something else coming after it which is religious. “I can’t make these boys religious, you know, if I don’t manage to get them into order first.” No, say rather, “I cannot get these boys into order unless I make them religious first.” At least, this is a truer statement than that.

The Church of God, that is, the children of God, are the Lord’s mystical body before they become members of a Catechism, each individual being also a temple of the Holy Ghost. And, therefore, that unity which we look for among its members, that adjustment of all its parts, and harmony in all its operations—all this, because it is according to the will of God, can only be expected in answer to His word.

Therefore, the Catechist is the earthly representative of the Heavenly word, and this implies unity of design and of government in his Catechism; and for the same serious reason also the Catechist must present a vision of repose for the children to look upon. Here, again, man being made

in the image of God, order within him will beget order without. This is important. When we carefully prepare our whole work, offer it to Almighty God, and then, when the appointed time comes, enshrine ourselves in the Divine context, that is, within the heavenly order,—all this promotes that harmony and repose in us, which will afterwards have so serious an influence upon our children.

On the other hand, if we have not ascertained our true relation to the children, that is, if we do not rightly know our place, can we be surprised if the children are uncertain about it likewise.

We are accustomed to say that those who are not sure of their position in Society are not merely uneasy in their ways but often arrogant in their words and manner. They chafe and are impatient because they cannot command respect from others, when all the time they have not yet learnt truly to respect themselves. They are more anxious to be sure that they are above their fellows than under God; loving the praise of man more than the praise of their Maker.

Again, being without dignity and repose, their uneasiness becomes contagious, and because they are themselves unsettled, they unsettle everyone about them. The root-mischief here is want of faith in God. It is not enough for them that God has evidently placed them where they are—they require also the verdict of their fellows to confirm the dispositions of His providence. Their actions consequently become tentative, for they are seeking to realize a standard which is human, and therefore never sure, and their simplicity goes from them.

Whereas "A great soul that is calm in her security is simple in action . . . he who acts from humility is calm and strong, because he rests his powers on the eternal tranquility."

And the Catechist, in seeking to determine his proper relation to the children, may make the same mistake. He may grind his teeth as he enters the Church in a spirit of angry determination to make a position for himself which shall place the children underneath and himself on the top. "Those boys are inclined to give me a time of it, but I'm determined to keep them under." This, besides being a strain, is, I venture to think, a mistake; because Order is a religious work as truly as any other aspect of the Catechism, and it must be treated as such.

Does any man seriously think himself a match for Satan? He is likely soon to be disabused of this fancy, if he dares to entertain it.

I remember assisting at a Catechism when my fellow Catechist took the Exercise known as "The Gospel and the Homily." The Gospel for the day was on the "Parable of the Tares," and when he had read it, he pressed heavily, in his homily, on one passage—"An enemy hath done this." Then, lowering his voice, he said a few deliberate and devotional words to enforce it. "Yes, 'There's a wicked spirit' near us, when we are tempted to turn our heads in Church, or to use bad words, or take God's Name in vain . . ." And finally, he concluded his homily by quoting the two verses of Mrs. Alexander's Hymn—

"There's a wicked spirit
Watching round you still,
And he tries to tempt you
To all harm and ill.

But ye must not hear him,
Though 'tis hard for you
To resist the evil,
And the good to do.'

I saw at once the impression it made upon the children. There was perfect silence in the Church, and a look almost of guiltiness on their faces. This was to make Order a religious work. He might have adopted a fussy secular tone, and refused to say God's words to the children until they had paid attention to his own. But he felt that a true end can only be secured by right means, and that whereas our own independent words are apt to come back upon us more or less empty, God's Word shall never return unto Him void.

In this way true principles of Order dispose the mind of children towards a true discipline under all circumstances, and not merely when "you" are at their head.

Meantime, let a Catechist know his place, that he may be quiet when he has found it. Just as we must not speak of taking the Catechism, but rather of making it, so we must promote Order in our Catechism by bringing it with us and in us, and not by attempting to manufacture it outside us.

"Paul, an Apostle of Jesus Christ by the Will of God, according to the promise of life which is in Christ Jesus, to Timothy, my dearly-beloved son." There is a certain majesty in this approach, as if the Apostle were saying, "Let us first know exactly where we are. I am coming to you because I am sent, and my mission has a promise of life with it."

St. Paul was writing. I am not saying that in speaking to our children we should hold this language; I am only saying that we must be as accurate in hitting upon our point of sight, of ascertaining our true attitude, and of adopting our proper tone as was the Apostle of the Gentiles.

Has the power of Holy Order no constraining and inspiring influence? Are we to come and "take" the offices

of the Church as if we had never been ordained? If the children seem to have little respect for our office, is it, perchance, because we seem to be so unmindful of it ourselves?

Moreover, knowing our place, and being men of repose because we know it, will find expression in our bodily attitude.

If we are to be before the children in place, so must we also be before them in time.

It is a good plan to lock up the Church between Morning Service and Catechism. This will only be for about an hour in most parishes, and, of course, in some places the precaution need not be observed. But where this plan is adopted, the Catechist should find his way to the Church half-an-hour before the time, and lock himself in until fifteen minutes before the appointed hour.

He will thus be enabled to prepare himself; that is, to put on his robes, collect his thoughts, set out his materials, and see that the whole Church is ready for what is soon to take place in it.

Presently, the door having been opened, the bell rings, the children begin to come in, and at once find him in possession of the ground, the very expression on their faces showing what would have happened had he been away.

He has taken up his stand; nor need he leave it in order to be seen emerging from the Vestry, unless, of course, there is to be a surpliced choir, which I believe many clergymen join with me in thinking a mistake. The moment the hour strikes, standing where he is, perhaps on the Chancel step, he will motion to the children, and call upon them to "all stand," slowly raising his right hand with palm turned downwards as he does so. When all have stood in perfect

silence for a moment he will motion to them to "all sit." That is the formal sign of a punctual beginning. But, further, he will take up his stand at the Catechism as well as before it. And he must here, again, learn to keep his place. As to where the various Exercises should be taken from, I have made suggestions in the Chapter on Method. What I am here speaking about is the Catechist's going in and coming out during the Catechism; what he is doing with himself when he is not doing with anything else, as well as when he is.

We must know how to take up our stand, and to stand still. I have already implied this in what I have said about the vision of repose. And it is possible, though unwise, to balance oneself now on this foot and now on that, as if we were on board ship, and so to convey an impression of uncertainty and unsettlement.

A clergyman, who has had much experience with children at Missions, told me he made a rule of standing firm when he does stand, with feet close together, with body erect, and perhaps arm extended before him to enforce his utterance.

Presently, perhaps, he would feel an impulse to move, and then he would take two or three deliberate steps forward, and come to a dignified stand again. This hint is useful.

Of course, suggestions of this kind will sound extremely amusing and perhaps even ridiculous to a genius who dispenses with rules. Meantime, for the rest of us, the safest rule of all is not to mistake ourselves for geniuses, and so to work at least on the lines of method.

The question is not what a great Catechist here and there will do. What we want prescribed for us is, a method that can be digested by every Parish Priest in the land. In relation to method a genius is the exception who proves the

rule ; or rather, he still goes by method, but naturally, and without knowing it.

Certainly, to move about too much is not compatible with repose, and will perhaps unsettle the children. You are going from this spot, they see—"And now I wonder where he is going to," and round goes their eye as you go round.

Perhaps, then, we shall find it well to have stations, and to occupy one for a time, moving on presently to another. This, of course, when we are not taking the Office, or conducting the Principal Exercises. One would necessarily be standing still in the central passage to take the former, and the latter are all of them taken from the pulpit. The old habit of Catechising peripatetic fashion has almost disappeared, the pulpit, after all, being found to be best for all the more solid work. We can command our children best from there, and it is as well they should look up to us as we do so.

And now, passing from the Catechist's place and attitude, how shall his word of Order be given ?

In the first place, our whole manner must be without arrogance or apology ; the word of command being given once and with precision ; and this for the very reason that it is not really ours, but God's. The natural instincts of our children will recognize the justice of it, and will sooner or later bow to it.

Let us separate a disorderly movement from the context of the Catechism and contemplate it for a moment. Something is going wrong in the fourth form among the children. This is our first general impression ; but we make no sign ; we go on with our particular work, running our eye meanwhile along the row that we may fix the ringleader—there is generally, though not always, a ringleader. At length we

find him. ("Oh, it's that boy, is it?" we say to ourselves. Our way begins to be clearer now.) The noise continues, and so do we continue with our work; but our eye is now glued to that unhealthy spot, and will presently be fastened on the unhappy offender. Meantime, the unruly member himself is not as yet in the secret, and has not, as yet, met our gaze. If his pranks absorb him quite, we must take a step forward—metaphorically speaking, not literally—it will be far better to stay where we are. But we must speak. Shall we interrupt our Exercise in honour of him and his? I think not. Let us try weaving him into it without asking his permission. We can significantly take him up into our discourse—"Five of the virgins were foolish; they were without oil, and did not watch. Of course, when the Bridegroom came they were not ready, because they were not attending. That was why it was they were not ready, wasn't it, Edward Somers (the boy looks up in astonishment)? It was because the virgins were not attending, wasn't it? That was why they were not ready. And so in the Catechism Christ comes to us, He speaks to us, He pleads with us. Are we ready, are we attending? He will come in an hour when we know not, and call us away in death. 'Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.'"

Here again, this may be said, not because we desire to be "funny" or "clever," or as if the interruption had no relation to the main drift of our endeavour. For the Catechism on its negative side is aiming at lawlessness, in one shape or other, from beginning to end. For "Sin is lawlessness, and lawlessness is sin—the two terms are coincident." We can nearly always, then, find a snug little corner for an unruly member in almost any discourse, and it often, though

not always, restores order, and in some cases, I feel sure, leaves a lasting impression. For the particular lesson has been associated with that particular boy, under particular circumstances, and so leaves its mark on his memory.

This plan has its advantages. You let the boy see that he cannot transgress with impunity, and yet you do not allow him the triumph of seeing you stand aside in silence while the procession of his naughtiness passes by.

But suppose the same offender soon strikes up his discordant note again. This is evidently becoming serious. You are, perhaps, at the time in the Chancel—say, in the course of an Admonition. In answer to a second interruption from the same quarter, I would at first fasten my eye upon the offender in perfect silence for about ten seconds—that is, from the point of time when eye meets eye. He will probably now shift uneasily in his seat, and most likely the trouble will at length disappear. If not, I should next address him by Christian and surname. “Edward Somers, stand up (slight pause). This is not the first time I’ve seen you misbehaving. I never speak more than once. If it happens again to-day, you will leave the Church.” This is an extreme measure: it will seldom be called for, but under extraordinary circumstances we must not shrink from it. The parents will sometimes be very angry, and at once begin to talk of sending “Edward” to the Dissenting School. Threats of this kind must be met with dignity—“Of course you will do what your conscience tells you is right.” But should they actually carry out the threat, our best plan, I think, will be to go to them and quietly say, “Of course what you do with your son is your own business. But I think it only right to tell you that what you have done is most unjust to the boy and most unfair to us. You have

brought him up on Church principles for half his school days, and now you are teaching him to deny them." "No, sir, not to deny them." "Oh, but you are." "There's very good people, sir, Dissenters, just as there is Church."

So a parent once retorted on me—"And I goes to Chapel myself sometimes." "Indeed, I didn't know you were a Dissenter!" "No, indeed (indignantly), I'm not. I was always brought up to the Church, and so was my father and mother before me." "Is it your wish, then, that your son should go to Church?" "Oh, I don't want to stop the boy." "Very well, I will call next Sunday and take Edward with me."

And this can be done in the way of firmness, and in no sense as asking a favour. That, of course, we must never do. But it shows a real and determined interest in the child's welfare, and may have a salutary influence on a "colourless" mother.

In a very amusing speech, at the recent Church Congress, Mr. W. M. Gee, Secretary to the Church Lads' Brigade, spoke of a clergyman who required order, and so secured a large body of children to listen to him, and who always treated such threats as I have indicated in one way—"Oh, then, you are going where the naughty boys go." But in any case no one values an unruly society; and this is the reason why constant and reiterated fault-finding is regarded by Dupanloup as so mischievous and demoralizing in its influence on a Catechism. The inference of every child must soon be, "This must, indeed, be a disreputable society, if it requires to be so often rebuked." And so it lowers instead of raising the tone, and the children lose their *esprit de corps*.

One thing we shall never do except under extraordinary

circumstances—that is, hurriedly make for the spot where the unruly child is standing. Under very exceptional circumstances this may be done, and it will then be the more telling from the fact of its being so manifestly an exception. Otherwise it is to go out of our place in a double sense, and to seem to enter into competition with our children. Whereas there should be no question of a struggle with them; we stand on different ground, so that our position is not on a level with theirs. They must respect our office. For the same reason we shall never repeat or recommend our orders, whether to unruly members or others. Reasoning with children and “trying to make them see” may be well very rarely in a vestry or alone in our studies, but in the Church its tendency is to rob the Catechism of its crispness, and to make it drag, besides failing of its purpose as it often does. But even though it succeed so far, on the whole we lose more than we gain by it.

There should be a joyous swing about every Catechism.

Again, as regards His materials, at the first God spake the word and they were made—“Let there be light: and there was light.” This is the language of precision, and we cannot imagine its having to be repeated. The repetition of a word of command is a confession, and detracts from the command rather than enforces it. It weakens the force of all our words once for all by establishing a precedent, viz., that what we say is not necessarily decisive, unless indeed we keep on saying it. This is enervating in its influence upon the children. It is, again, as if we were entering into competition with them. “I shall persevere,” we seem to be saying, “I really shall, and you will see that I shall gain the mastery in the end.” That is what is passing in our minds; and in theirs, “Oh, will you, though; this is very

pleasant." For children enjoy the prospect of a long battle.

No. There is no mastery to be gained ; it has already been gained in our previous conception of our relation to God and to the children. We are coming out of our place, we must get back to it again.

Again, the form and mode of giving the word should be precise and distinct, and one golden rule here, as I have also mentioned elsewhere, is, never saturate your statements with explanatory talk. Let us suppose we desire to change the attitude of the children for some reason or other. We wish the girls to stand and the boys to remain seated. And now we embark :—

"Now, girls, I want you all—(interruption somewhere in Church)—now that child there is not listening to me—now listen to me—Did you hear what I said,—that boy in the second form?—don't let me have to speak again. Now, girls (what a blessing it has come at last). Now, girls, I want you all to stand up."

"And, boys!—now listen to me. I want you (interruption again)—I suppose I must begin again. Now, boys, I want you all to remain in your seats."

There is a determined sound about this ; and well there need be, for it has become a hand-to-hand fight again, and it will be quite interesting to watch it.

Contrast with this an order that some of our readers will recognize. It is the moment of Confirmation, we will say, and now the Bishop speaks : "Candidates—for—Confirmation will remain standing (a pause of two seconds) ; the rest of the Congregation will be seated."

That command is precise and distinct, and almost impossible to resist. And so with this—"The girls—will all stand ; the boys—will remain seated."

Now, even though you should hear talking during that command, do not interrupt yourself to notice it. Later on it may be wise to say, "While I was telling the girls to stand I heard voices speaking" (slight pause).

In any case your word, when it comes, must be precise. Lop off everything that does not properly belong to it, and when you are giving an order it will seem at one and the same time, and in virtue of an indescribable yet potent attitude and tone, to tell the children what it is you wish them to do, to confidently prophesy that they will do it, and to thank them by anticipation before they have had the time to respond.

I have said that a command should not be repeated. It may be repeated in a certain way, thus—"I did not make myself heard. What I said was . . ." This will shew that every command, once it is heard, will be expected as a matter of course to be obeyed.

I have spoken of the Catechist knowing and keeping his proper position, and of the way to make his word respected.

But over and beyond all this, we must pray and work for such an atmosphere of religious quietness as shall contribute largely to promote the influence of all that is said and felt in the Catechism. Dupanloup, in a suggestive passage, draws a distinction between a material and a spiritual silence; and says that he never would rest until he had secured the latter. Material silence would, I suppose, be negative—the absence of noise; spiritual silence would be the attitude of a loving heart quickening a listening ear, like the solemn stillness that must have prevailed among the five wise virgins the moment after the Bridegroom's approach was announced, and before they actually went forth to meet Him. It would be the effect of the Personal Word

uniting all hearts, and solemnizing them by His Presence.

This is indeed a high ideal, glorious to contemplate, yet difficult to attain. Order, in this its highest and widest sense, must be a growth. It is well not to see everything always; we must not be constantly finding fault. But occasionally we may launch out into the deep and let down our net for a draught of souls, and land them safely in an atmosphere of deeper silence.

Immediately before the Office, perhaps after saying "Let us Pray," you can add quietly, "I must have silence, please, while we are speaking to God."

We can watch in this way for opportunities to take a step forward; and having gained a position we must seek to secure it. But in this, and all other like efforts, we must lift up our hearts to God in the flash of time that is given us, so that we may draw down the word from Him, and that it may be a word with power. Unless our own is a spiritual presence we shall never achieve a spiritual silence. And it is only too easy to become absorbed in an awful effort to master the children, and to become entirely secular and helpless in consequence. We must not forget God when we are doing God's work.

And for the rest we must learn to be quiet, wearing noiseless boots, and speaking, for the most part, with a quiet and dignified voice. This does not mean that we are to be melancholy or unnatural; but that a noisy Catechist makes a noisy Catechism. Clergymen are sometimes recommended, when they are much worried by coughing during the reading of the lessons, to lower their voice, and as a last resource, to pause. And this always reduces the noise, and sometimes entirely puts a stop to it. And the same rule holds good everywhere.

Certainly, our voice should not be unnatural. It is sad enough to hear a "pulpit voice" addressing an adult congregation; it is grotesque with children.

The importance of this is implied in what I have said in the Chapter on Method about our true selves being God's gift to the children. True order does not mean constraint. On the other hand, it requires liberty; for liberty has been well described as "freedom to do what we ought," not licence to go wild.

Further steps may be taken with the one or two children who, in almost every Catechism, attempt to defy all normal means of quieting them.

Before formally giving the word for departure, sometimes, not too often, it may be well to say—

"Edward Somers and George Edwards will remain in their places."

And when the rest of the boys have gone, the Catechist can plant himself in the seat in front of that where the boy is sitting. He may then quietly say, "Stand. What wrong thing was it you did this afternoon?"

The boy will perhaps say

Catechist: "What is it that tells you that was wrong?"

Boy: "My conscience."

Catechist: "Now look at me. To-night when you kneel down to pray, tell God of that. He knows it already. But He wishes you to tell Him, and ask Him to forgive you for Jesus Christ's sake. I won't come and see your father this time. Don't let me have to speak to you again, there's a good boy. Now go home quietly."

Order is a religious work.

It is well to allow no breach of discipline to pass unnoticed.

If a boy, *e.g.*, quietly disappears from the Church when

your head is turned, it is well to say nothing during the Catechism. But afterwards go straight round to his house and ask after his health. If that is as it should be, then report him to his father. "I know you would wish him to be upright and good. This was a breach of discipline, and I could not go home to my tea without coming first to you to report it." This has happened only once with me, and the father called the boy at once into his presence. "What have you been doing, sir?" The boy burst into tears. "Don't you ever let me catch you doing that again. You tell me, sir, any time when he's troublesome—I'll talk to him."

The boy was staggered by my sudden and prompt visitation. They soon come to find, then, that misconduct brings trouble in its train. In this way Parents, Teachers, and Clergy must form a ring round them, and conspire to train them in the right way.

We must remember that in our own day this question of Order is a serious and solemn one.

Insubordination is in the air. It has found its way into some of the best regiments of the Army; it has been erected into a Creed by the Anarchists. The Church of God must prove that she comes from Heaven by exhibiting before the eyes of the world a picture of Divine Order.

It may, perhaps, be said, "Have you ever been into our Board School? That is the place to go if you wish to see order." To which we should be able to reply, "Have you seen our Parochial Catechism? It would be impossible to have better order anywhere than that." Meantime, it may take two or three years to work up an orderly Catechism. So many other things in a Parish,—the general level of reverence at its other Services, its past history, and so forth,—either help or hinder this work. So that a Parish

Priest must not be discouraged because he cannot at once achieve what he admires elsewhere. It must be "Line upon line, Precept upon precept, Here a little and there a little"—a slow and sure advance; and, as I have many times said, a plain recognition throughout of the reality of Order as being God's work and not ours.

But there may sometimes be another element of disorder. Among rough populations there will sometimes be youths of seventeen or eighteen years who come to Church and sit in the side seats, very evidently not for a good purpose. There is a certain "physiognomy of form" about these young gentlemen which makes them unmistakeable. I found five of them once seating themselves in a spare seat and coughing or grinning as the girls appeared. Being certain they meant mischief, and finding I had still six minutes to spare before the Service, I went to them, and taking my pocket-book out—"I'm so foolish about names. I know your surnames, but it's your Christian names that I forget. And when we begin the Questioning presently, we have to call upon you by the Christian and surname." I then took their names in a serious and yet affable manner, and went to the vestry. In a minute I re-appeared, and there was not one of the youths left in the Church. Had any of that group remained, I should then have been as good as my word, by putting a question to one of them. Most likely he would have looked foolish and made a failure of it. I should then have asked one of the younger children to answer the same question, and she would most likely have put him to shame. In one or two instances I have done this. They never come again, unless it is to sit perfectly quiet, for they now know the penalty of misbehaviour.

But there is further work to be done. We must seek to

have private interviews with our children—two of them at a time, as a rule.

The Register of St. Sulpice includes a column for Confession—that is, for the name of each child's confessor. Now there is no longer any controversy in the Church as to the legality of Confession. Differences of opinion appear in regard to mode and frequency. However, I am not here going into controversy, and our Register may well also have a column for what may be called at least a kindred work—personal interviews; inserting the date of our interviews next to the several children.

I have made suggestions as to the way these interviews may be carried through; the one principal danger being lest we should fritter them away in thin and sentimental talk.

In all this work we shall seek to influence the general mass of the children through what I have called the nervous centres of the Catechism. The Intendants, Assistants, Heads of Form, will in time be looked to as setting the fashion; and during a Catechism we must encourage this attitude by forcibly throwing the children into this relation. There is a boy not attending in Edward Somers's Form. That establishes a proper relation between the governor and the governed.

"I see, my child, you don't quite understand our ways. Now, whenever you want to know how to behave, always look to your 'Head.' Let me see, who is the Head of your form?—Edward Somers. Yes, then always look to Edward Somers." Another instance of oblique language.

It is, then, the officers of the Catechism that we shall seek to interview first of all.

And now let me summarize what may be called the mechanical aspect of Order.

1. THE DEPARTURE.—A Catechism must not be allowed to hang loose at the end.

Immediately the Catechist rises from his knees at the end, he does not make the children stand to see him out, but he stands to see them out.

Let one Catechist go into the pulpit to preside over the departure from the seats, while the second Catechist takes up his stand at the Church door.

The procedure may be this—"The girls will all stand; the boys will remain seated."

Then (to the girls), "Heads of Forms, stand out." The Heads then stand in the passage, each one looking straight into and along her own form. The Organ then plays quietly. Each form will then file out, the Head bringing up the rear of her own form and giving up her attendance card, as she passes, to the Intendant, who takes up her position to receive it. The second form begins to move as the last child is leaving the first form, and so on all the way down the Church.

When all the girls are gone, precisely the same ceremony will be gone through with the boys.

2. ANALYSES.—The Analyses brought by the children may either be laid by them on a table, set for the purpose, as they enter; or an officer of the Catechism may collect them during the singing of the first Hymn. Either of these rules will work.

The Analyses that have been reported upon in the Catechism may be returned to the children by the Assistant in each Quarter immediately after the concluding Prayer, and before the Departure. One or two sheets of new paper for the next week are in each case handed with them.

This means that the Analyses belonging to each Quarter

must have been placed ready in the seat of the Assistant who is set over that Quarter, with the paper also.

3. TAKING NOTES.—It is a good plan to gradually work up a formal list of children who are regular in doing the Analysis. These may be told to buy themselves a penny note-book, or, if they are very poor, it can be bought for them.

Then there will be probationers. For these it is good to have a certain supply of mill-boards, with a piece of paper lightly attached in each case for notes, so that it can be at once detached from the board. A few of these will be placed ready in the seats of the various Assistants, and they will give them out quietly during the singing of the Hymn immediately before the Instruction. Probationers will gradually come on in this way to feed the supply of regular children.

About once in two months, when reading out his report, the Catechist can say, "I will read out the names of those who are now doing the Analysis every Sunday." This will be news to some of the children, and they will become what you have pronounced them to be—regular.

It may be well here to say that the little children should have the mechanism of an Analysis and the way to take notes explained to them from time to time in their school. They will not understand it all, but it will make the whole work comparatively easy when they come to move up.

4. REGISTERS.—These are of course of great importance. Every Advent the Catechist will make out a new list of all the girls and of all the boys in the order in which they sit in Church, with the Heads of forms conspicuously placed over the names of their respective children. There should also be a distinct place for the Analyses, so that the record

can easily be kept up each week by ticking off the names and noting the seals. This is simple. The tick will be put under the date and even with the name ; or better still, the letter representing the seal that was given. R for Red, U for Blue, and B for Black. And if no letter appears under the date, it will mean that no Analysis was given in.

It is well, of course, to keep all as simple as possible, and each week the Report may be entered under the date, and everything that has to do with that Sunday and with the days that follow it can be entered underneath. The list of Analyses, Red Seals, Special Report, Summary of Instruction on which reported Analyses were based. Then again, the two Intendants will come into vestry when all the children are gone and will throw down one register card after another, reporting each absence. These names will also there and then be entered. Catechists will have their own ways, but all this must somehow be done.

The Intendants take charge of their respective Register Cards, and place them in the seats each afternoon. The Catechist who undertakes the Questioning will have his own Register set apart for that purpose. Groups of numbers (the numbers which appear in the squares. See Appendix), one group for each Sunday in the month, will be set down one underneath another, so that when he finds the first Sunday approaching he can turn to the group of numbers ranged under the first Sunday, and so also with each of the other Sundays. He then refers to a miniature copy of the big plan which he keeps at the end of his Register Book, and there at once he finds the name belonging to each number. "Those are the children I have to question for next Sunday." In the same book, and in a distinct part of the book, he will enter the "Set Questions" (see Chap. III.)

each week. The marks for Questioning will also be eventually entered, and any other notes connected with the Exercise in question.

Besides these two large and most important Register Books, each Assistant has a card to last for a quarter. On this card appear the names of the Heads of Forms in his quarter, and he marks their attendance. Also the Heads of Forms have each of them a card ruled for same length of time to mark attendance of their Form. The Intendants will each have what I may call a scoring book to record the marks for the first Principal Exercise (Questioning).

It is best, if possible, to buy a large stock of Register Cards ready prepared in a simple and inexpensive form.

It is well also to have a Secretary of the Catechism, or two Secretaries, one for boys and one for girls, to take general notes of the whole work each afternoon—any children who are spoken to for misbehaviour or praised for good conduct, number of Analyses announced, amount of collection when it is announced, and anything else of interest. Here again there would be what may be called a Register.

5. ABSENTEES.—These should be looked up without fail every week. Where there are two or three Catechists, each can undertake a few names. It is well to go to the house—"I hope Edith is not ill. You see, we like them to be in their place each Sunday, because they may not hear that lesson again for a whole year." Where there is a Voluntary School we can speak to absentees kindly and yet firmly before the whole class—"Not present at the Catechism last Sunday! Why was that? (then pause awkwardly). Come every Sunday afternoon to the Catechism." After a time the irregular ones feel that there is no escape, and so are led

to turn their face towards instead of away from the Church. When they reappear in their seat, let one of the Catechists go quietly to them, and say, "I'm pleased that you've come back."

This is a work which must be carried on with the utmost punctuality and precision. After a time the parents come to look upon it with admiration, and it raises the whole dignity of the Catechism. It shows that everything and everybody is cared for. Besides, some children attempt to stay away from Catechism without telling their parents. The prompt visit of the Catechist brings this little game to an end at once.

In the Admonitions, too, we must press heavily upon this. "Went for a walk!" "Oh! . . . Give that excuse to Almighty God. You know you dare not do so. There are other times for walks. 3 o'clock is the time for the Catechism." Remember, you have to build up a standard in the children's minds. They do not start with one.

CHAPTER VIII.

REWARDS AND FESTIVALS.

OD has so ordered it that rewards should serve as a stimulus and encouragement in all effort. Every aspect of education requires them, and our Lord expressly sanctions them. "Rejoice and be exceeding glad, for great is your reward in Heaven." "Ye shall in no wise lose your reward." "To him that hath shall be given." Such statements as these at once imply the principle of rewards and employ the prospect of receiving them as an encouragement to our Lord's hearers.

But of course rewards, like all else, are open to abuse. If the principle of them is not explained to the children, and they are used as bribes, until at length the children come to expect some palpable present for everything they do, then rewards defeat their own purpose. Our notion of what a reward is should be purified more and more with the advance of time. It begins with what is material as a symbol of what is spiritual, and at last runs up into the Beatific vision itself. A reward in the hand of a child, whether in the shape of a book, or picture, or card, is a token and pledge. It serves to assure the child that all effort comes back upon the agent in the shape of success and of a certain inward satisfaction and joyous sense of having done what is right. It comes in from outside to confirm a child or a man's verdict about himself; it is God's way of saying, "Well done!"

The greatest Catechists have made a large use of rewards, and several Synods of the Church have not merely urged the importance of Catechisms, but the importance also of lovingly distributing rewards.

St. Francis de Sales is a great model, and he carried little rewards about with him in his pocket, like little books of prayers, for instance, so that he might there and then give them into the hands of a child who did well.

What form, then, shall rewards take, and how and when shall they be given ?

To praise the children in private, and, still more, in the presence of the whole Catechism—this is a reward.

To raise them to a higher position in the Catechism.

To give the red seal for an Analysis.

To give pictures, and books, as well as marks.

To give, in the case of the highest officers, only the highest forms of reward.

Not to require the Intendants to answer in the Catechism at all.

All these are forms of reward. And I suggest that the higher a child rises in the Catechism, the less palpable and frequent should be his rewards. He will be taught "Virtue is its own reward," although, of course, at certain stated times, he will receive superior and palpable rewards.

It is possible to make "words of praise" a distinct reward. If we pause for a moment, and, looking steadily at the child, we speak with dignity—"That answer was said well. God heard it, and was pleased." Or, "Ellen Somers, stand up. I want to say to you how pleased I am at the progress you have been making." It makes all the difference how it is said.

The principal and more palpable rewards will be either

1. Good marks—

For the Questioning.

For special parts of Analysis.

For good conduct.

For attendance.

2. Seals—

The Grand Seal—rarely given.

Red „

Blue „

Black „

3. Pictures—

One for every three or four red seals.

4. Books (annual)—

For work as a whole.

For special departments of work.

I will say something further, only about pictures and books.

If all prizes are to be given in the Church, and from the Chancel step—which is, I think, a good plan—I incline myself to sacred books, and certainly to sacred pictures.

First, about pictures. It is obviously right to secure the best art for our children. Early associations are the most tenacious, and are apt to persist ; so that our children should have a heavenly face from the very first to associate with a Heavenly Master.

Moreover, these pictures are a kind of travelling Gospel. They go back with the children to their homes, are generally much prized by them, and are set in frames on the mantel-shelf, where they look out upon the parents and all who are in the house—a silent influence, and, to put it at the very lowest, a welcome acquisition to the furniture. Thus, like

the Analysis, they supply a link through the children with the parents. They will at least tend to discredit and displace those other very terrible productions, of which we see so many in our daily rounds.

It is an ancient custom, according to the "*Méthode*," to make this the only kind of reward for the senior officers (*i.e.*, Intendants and Assistants) of the Catechism.

It is well to vary the kinds of pictures about every half-year. The large coloured pictures (from the best masters) of Mowbray's can be given at one time; Beale's, in carbon, at another; and some other kind at another time. This gives freshness, variety and interest to the Festivals.

The number of pictures given must, of course, depend upon the resources of the Parish. A picture for three red seals, or for four, is a fair average number. Smaller cards with pictures and texts can be given at the various seasons of the year, and as other smaller rewards.

FESTIVALS.—All along I have reminded the reader of the simple, but oft-forgotten truth, that the actual character and mind of childhood must be included in our idea. With this in our minds, is not a year an impossible prospect to a child? It is too much for the imagination to master. A year hence! In most cases it makes no appeal, and so cannot serve as a motive.

Now, Quarterly Festivals, that is, a festival on the Sunday following each one of the Quarter Days, meet this difficulty; they break up a long prospect into several short ones, and so bring a series of ends within the purview of our children. Sunday, September 30th, would be a Quarterly Festival; and after that the next one would be Sunday, December 30th.

Now, if pictures for the red seal (for Analyses) are always

given out at these Festivals, the prospect is sufficiently near to act as an incentive. No sooner is one Quarterly Festival over, than we warn our children of the near approach of another.

“It is possible to earn two pictures in this Quarter, but you must set to work at once for that.” Now, suppose our rule be that every three red seals earn a sacred picture, and a child by the end of the Quarter has earned five red seals, or eight. It is well, I think, to make a rule that, at the end of the year, or, if we prefer it, at the end of a half-year, these extra seals may be summed up, and pictures be given for them. Otherwise, where a child is apt to think almost exclusively of rewards—and most of us work from lower motives before we can reach the higher—he will say, “I have earned one picture, or two pictures; there are not enough Sundays before the Festival for me to earn another, so I shall do no more Analyses this Quarter.” Whereas, when he knows that everything tells in the long run, if not before, he keeps closely to his work till the end. And the first lesson I would teach children by means of the palpable material rewards of early days is, that every good work is sure to come back upon us sooner or later in the shape of a blessing. And no doubt it may make a profound impression upon a child, when perhaps he has almost forgotten the good work of two or three weeks ago, to find something that he much likes, that is to be his very own, coming to him after all—“Verily, there is a reward for the righteous. Doubtless there is a God that judgeth the earth.”

As to the programme of a Festival, it would be idle to lay down the law. Parishes are so various. Meantime, let the day be special. In the place of the usual Questioning, examine the children upon the Questions of the whole

Quarter. Let the officers of the Church, perhaps, do some decoration for it.

In some Parishes a procession is much liked ; in others it is a simple impossibility. In most cases a really good banner—the sacred emblem of the Catechism, and never used for anything else—will be much appreciated by the children, and can be brought out for these special occasions. And for the rest, resources govern the situation. In some Parishes it will be possible to put some little card into the hand of every child in the Great Catechism. In others this will necessarily be confined to the Annual Festival.

It is well, in the case of all Festivals, to send a letter of invitation to all the parents about two days beforehand. The officers of the Catechism will gladly do the work of distribution ; and, where resources will run to it, one letter can be printed off, so as to have a stock of forms in hand to fill up and distribute. In other cases, a few invitations can be sent, to some by letter, and to others by word of mouth, writing, in one Quarter, to those who were verbally invited in the previous one. Where there is a will there's a way.

The great point is to inflict the Catechism upon the notice of the parents until you compel them to feel their responsibility, and that they must join hands with you and with their teachers, so as to form a circle round the children to keep them within the compass of their duty to God and to man. A note can be printed at the bottom—"If you bring this letter with you, the verger will shew you into one of the seats reserved specially for the parents."

At first perhaps there will be almost no response. Never mind. Even if it be like water dropping upon a stone, an impression is made sooner or later, and then my experience is that our accession of influence comes with sudden

rushes. A mother looked up at me once in a wistful and significant way, and said, "There seems to be a lot a notice taken now of the children. Now it was very different in my young days. Well, I often sez to my 'usband, 'If the children goes wrong, it ain't the fault of the Church; for I'm sure there's enough done for 'em.'"

This is excellent. "I sez to my husband." And, if so, gossiping has its good side—"I sez" to many others, no doubt, also. Then, too, it is that we can "improve the occasion." We shall wheel right round, look them deliberately in the face, and say, "What you say is right. But then remember, children are the gift of God, and you and I will have one day to answer for the way we treat this gift." These are fruitful moments, which should be made the most of. Then it is that utterances sink in, often to rise again, and never to die. "I often thinks of what the Rev. So-and-So said to me; he sez, . . . I can see him standing there now. Oh, he was a good man, if ever there was one. And he was terrible fond of the children, too. There, he didn't mind what he did for 'em." Let every Catechist, as well as parent, be sure that he knows the time of his visitation.

It is sometimes said now that the people of England have a love for their Church which we little dream of. Very well; I am sure that if there is any one way which, more than another, deepens this love, it is the way through the children. "My boy" looms very large on the horizon of our radical friend's consciousness. And a parent of this complexion lately did a double deed by way of supplying me with what was at once an illustration and an experience. Having received in one week a note from a meddlesome busy-body, telling him for whom he was to vote for the Parish

Council, he returned the letter with his own comment subjoined—"Mind your own business." The next week he received a formal notice, including, amongst the many Christmas services, a special service for men. And he came to it. I have never seen him in Church before, and I am sure that of him as of others it was absolutely true, "A little child shall lead him."

There is, of course, nothing new in this. But it is easy to forget it.

It is well, for the same reason, to include in the Festival programme a few words to the parents, who will be all seated together.

All prizes, whether at the Annual or Quarterly Festivals, should be given out when all else is over—never before. It is unfair even to expect quietness and repose afterwards. Meantime, if all the sacred part of the service is over, the rewards can be given out at the Chancel step in proper order, and the children will take their pictures or books back again to their seat, and other children will be stimulated on seeing what their friends have earned and they have missed.

As regards finance. The Catechism will in any case be expensive, and I think it ought so to be. The amount and character of rewards will of course vary according to resources. But I do not see why there should not be—

- (1) One collection a month—at early Celebration, perhaps, on Guild Sunday ; and,
- (2) One annual collection, whole day, on Sunday before the Annual Festival.
- (3) Once a month, or once a week, at the Catechism itself.
- (4) A request to some of the richer people to offer prizes at their own expense.

In any case, and somehow or other, have plenty of rewards,

and distribute them wisely and well. I can recall a parish in Staffordshire,—mostly poor people—where the weekly children's collection averaged 4s., and this means £10 a year. Let a portion go to Foreign Missions, and the rest to the expenses of the Catechism. The children will value their work the more when they have some share in its expenses. Moreover, at the Quarterly Festival, if there is a fair congregation of adults, the collection may be considerably above the average.

Some useful books for prizes may be suggested :—

The Bible.

For Days and Years.

The Imitation of Christ.

The Christian Year.

Lyra Innocentium.

Lyra Anglicana.

Prayer Book and Hymn Book (bound together).

Jeremy Taylor's Holy Living.

A Book of Golden Deeds, by Miss Yonge.

The Gentle Heart, by Dr. Macleod.

Noble Words and Noble Deeds (Sampson Low & Co.)

Smiles's Books.

Tom Brown's School Days.

Etc., etc.

CONCLUSION.—Every method will suggest and involve difficulties which may appear in the eyes of some to be also objections. I shall follow Whateley's rule, and speak of the advantages first, leaving others to supply objections for themselves afterwards.

First, the Method emanates from a special Parish, not from the Roman Church as such, and it is the outcome of ripe experience.

Next, among its characteristic and yet incidental advantages, the Questioning by name makes us familiar with our children first, and afterwards through them with their parents. To constantly see each child whose name you announce rising and responding, is an object lesson in the way of remembering your people, and so brings you into closer contact with your parishioners.

Again, the Catechism requires some parochial visitation, and the Analysis opens the way into many a house—"May I come and see Edward about his Analysis?"

And this Exercise may be popular, as helping to keep up the education of the children.

The fixed seats of the children afford opportunities of controlling, or modifying, the influences we see at work in the Parish; and the officers of the Catechism are Church-workers in embryo.

The custom of taking notes from plain, pointed, and precise Instructions gives to our children an appetite for the best, because the most instructive, sermons, and promotes the habit of trying to see "if I can't take away something with me." Also, at the time, it certainly promotes quietness among the children; for a child is most susceptible to interruptions, and will not put up with them.

I may also here say, although the remark belongs properly to the Chapter on Order, that I have known a troublesome boy caught with guile by this Exercise. He would perhaps defy direct discipline appealing to heart and conscience. But—"It seems a strange thing to me that X., who is a year younger than you, should be able to do the Analysis, and yet that you cannot"—this sets him on his mettle. Spirited and noisy boys are often conceited boys, and a comment like the above pierces them. "Oh, can't I do one as

well as he? I'll soon show you." Then, when fairly absorbed, you can take some further step, and control them with comparative ease.

On the whole, perhaps the Analysis, which is certainly the most characteristic, is also the most fruitful Exercise of all. Even in the way of occupation it is a blessing in many a home. I can recall a barber's assistant, who sits down after tea on Sunday afternoon and works at his Analysis till bedtime. That interval would have been his one principal snare otherwise—standing at the corners of the streets, and learning ways and words that he should not.

Occupation does not, of course, extirpate faults, but it serves the purpose of keeping our thoughts away from sin, and of helping us to pass safely through dangerous periods of life.

On the whole, the Catechism, as I have attempted to describe it, may be for us as it was for M. Olier, the great instrument for raising the whole Parish. For, especially in parishes that have been long neglected, our one hope is centred in the children. "The time is come," says Dupanloup; "a supreme effort must be made to save souls, and above all to save childhood, which is the whole future."

Note.—I may here mention the materials belonging to a Catechism :—

Bags made to fit and hold a number of Analyses, with new paper and Catechist's board.

Mill-boards for Notes.

Report Books, with Register, etc.

Register Cards.

Plan of Church.

Special Paper (if it can be afforded) for Analyses.

Pencils and Note-books.

Indiarubber Stamps (to seal with).

Note.—All the above may be obtained from T. Vickers Wood, 34, Churton Street, Belgrave Road, S.W., who is accustomed also to bind the Analyses into volumes.

Pictures for Rewards may be obtained from Beal, St. Paul's Churchyard, or from Mowbray, Oxford. 5d. each.

Also, the following, sold by the S.P.C.K., seem suitable for prizes :—

1. The Parables of Our Lord. 1/-.
 2. Unto the Perfect Day. 1/-.
 3. For the Master's Sake. 1/-.
 4. Divine Thoughts. 2/6.
 5. Home Beyond. 3/6.
 6. Little Pilgrims. 1/6.
 7. Events in the Life of Our Lord. 1/-.
 8. Bible Heroes. 1/-.
 9. The Gospel Picture Book. 1/-.
 10. Old Testament Picture Book. 1/-.
 11. The Church Catechism, with notes and illustrations. 1/-.
 12. Boys of the Bible. 2/6.
 13. Heaven's Gate (1 doz. Booklets). 6d.
 14. Mission Heroes—Mackenzie, Patteson, etc. 1d. each.
 15. Bible Stories (little children). 1/-.
 16. Stories and Pictures for Sunday. 1/-.
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APPENDIX I.

QUESTIONING.

EACH square in the plan of the Seats will have, besides the name of the child who happens just now to be its occupant, a number which never changes.

The numbers will be arranged solely with a view to the Questioning; that is, so far apart one from another, as to surprise the children.

Say that there are 100 children in all, and 25 are to be questioned on each Sunday; the Catechist will take the numbers as they stand;—from 1 to 25 on the first Sunday; 26 to 50 on the next, and so forth.

If he is anxious to economize time and labour he can have a stiff Question board about two feet long and one foot wide, to rest lengthwise on the Pulpit desk. In that case he would set the numbers down one under another on the extreme left. There would be space for about 12 numbers from top to bottom. He would then look in the plan for the name belonging to each number and would set each name down to the right of its number. A little further to the right would be a blank column where questions may be made to rest. Then to the right of that he can set down 12 more numbers with their names. Further still, to the right of those names, will appear another blank column for questions,—as will appear below,—and so forth.

It will be said that the children will grow accustomed to the order and will remember “their day” and “their turn.” To meet this difficulty the Catechist can do various things. He can begin with the lowest name and work upwards on one side and downwards on the other. Or he can cross from one name on one side to the name next lowest on the other.

Again for the Questions:—Stiff pieces of white cardboard with questions (and, if necessary, answers) ranged one under the other; the whole being made so as to exactly fit the blank column and in such a way that a question will appear exactly on a line with each name. This cardboard will have questions on either side, and so can be read straight down as it stands for one set of 12 names and turned round for the next.

I have said elsewhere that a great number of the Clergy are single-handed, and after passing a certain age everything that requires extraordinary readiness is a strain on the brain. It is more especially in these cases that a mechanical apparatus is found useful. It becomes at length a question between giving up the exercise altogether and using some help such as I have indicated.

Meantime, if a Catechist has time to do it he can and may prefer to write out all his names with their questions each week—the plan adopted, I believe, by the late Mr. Bennett, of Frome.

N. & N.	2. B.	N. & N.	2. B.	N. & N.	2. B.	N. & N.
1 E. Somers		9		17		25
2		10		18		26
3		11		19		27
4		12		20		28
5		13		21		29
6		14		22		30
7		15		23		31
8		16		24		32

In the above, N. & N. means that the column under it is for numbers with their names. 2. B. means column on which to rest your Questions.

To prevent the children from growing used to the order of Questioning, the Catechist can work straight down in first month; straight up, 8 to 1, 16 to 9, etc., in second month; down one column and up the next, etc., in another month. Again he can

make a change by beginning from the right hand corner sometimes and working towards the left.

To change the questions for the children he will have questions on either side of the reversible question board; and also by moving the question board up one place it will alter the questions for everyone. There will certainly be Catechists with ingenious minds who will contrive something simpler and more useful. Meantime an Apparatus such as I have suggested will enable a hard-worked, single-handed priest to conduct this Exercise without overstrain. Those who do not need this relief can dispense with it. While those who do can always supplement it with spontaneous questions.

The numbers in above plan refer to the plan of seats.

The whole board may be made to rest on the Pulpit Desk.

When a child leaves the Catechism his name gives place to another on the seat plan, and this board is regulated by the seat plan.

At the Annual or Quarterly Festivals it helps to brighten the Catechism if the Catechist prepares about seven or eight papers of Questions (Billets) for seven or eight children, giving them out to them beforehand; *e.g.*:—

ELLEN SOMERS.

Q: What do you mean by obedience?

Ans: By obedience I mean knowing the Will of God and doing it.

Q: Which makes us happy, obedience or disobedience?

Ans: It is obedience that makes us happy.

Q: Where does obedience begin?

Ans: Obedience begins at home.

Q: To whom do we owe obedience?

Ans: We owe obedience first to God, and then to all whom God has set over us.

Q: Whom has God set over us?

Ans: God has set over us our parents, our teachers, and the clergy.

Q: Why do we obey them?

Ans: We obey them because God has set them over us.

APPENDIX II.

SUNDAY SCHOOL AND CATECHISM IN A TYNESIDE PARISH.

THERE are two Sunday Schools and Catechisms in the Parish—St. Aidan's and St. Patrick's. Only children above second standard (*i.e.*, about ten years old and upwards) are, as a rule, admitted to these Schools. The younger children are provided for elsewhere.

The average attendance is—*St. Aidan's*, 220; *St. Patrick's*, 120. (Younger children in the Infant School—*St. Aidan's*, 200; *St. Patrick's*, 90).

Both at St. Aidan's and St. Patrick's an attempt is made to follow the method of St. Sulpice with certain modifications. At both Schools the Catechism is preceded by a lesson given for *twenty minutes* by the Sunday School Teachers.

The time-table at St. Aidan's is somewhat as follows :

2.30 p.m.	Opening Prayer and Hymn	} in School.
2.35 „	Teachers' Lesson	
2.55 „	Children come up from School to Church.	
3.0 „	Hymn	} in Church.
	Creed, Collects, Lord's Prayer	
	Questioning	
	Hymn	
3.20 „	Admonition (not always given)	
	Hymn (one or two verses)	
	Report on Analyses	
	Hymn (one or two verses)	
3.35 „	Instruction	
3.50 „	Hymn and Closing Prayer	

The time table is much the same at St. Patrick's, except that

all the proceedings take place in the Mission Church. The curtain in front of the Altar is drawn when the School ends and the Catechism begins.

Our whole scheme is as follows:—

1. **TEACHERS' PREPARATION CLASS.**—On each Thursday Evening a Class is held for the Sunday School Teachers. *This Class is the key to the whole system.* The greatest stress is laid upon it: it is considered more important for the Teachers to attend this Class than for the choristers to attend choir practice. The Priest who is in charge of it considers it his most important work. The Class is catechetical: the Teachers answer the questions put to them. They receive a thorough and a definite instruction, not only on the actual lesson which they are to give, but on the whole subject which that lesson touches. A printed outline of the lesson is given to each Teacher at the close of this Instruction.

2. **TEACHERS' SUNDAY SCHOOL LESSON.**—The Teachers make practical use of this Instruction in their twenty minutes' lesson on the following Sunday. They adapt their material to the capacity of their respective classes.

3. **QUESTIONING.**—The Catechist questions all the children on the subject about which they have just been instructed by the Teachers. Of course the questioning is *individual*, according to the "Méthode." He asks Tom Jones here and Mary Smith there. This questioning is a test for the *Teachers* as well as for the children.

4. **INSTRUCTION.**—The Catechist brings the main thoughts of the lesson to a point in the *Instruction* which he gives. He aims at great clearness and definiteness in this Instruction. All the elder children (fourth standard and upwards) take notes, and a considerable number do the Analysis.

5. **THE ANALYSIS.**—In this part of the work Mr. Spencer Jones' suggestions are followed as closely as possible. At St. Patrick's about twenty do Analysis out of the sixty who take notes. The proportion at St. Aidan's is about the same. At St. Patrick's the girls do best: at St. Aidan's the boys excel.

6. REPORT ON ANALYSIS.—The same subject is dealt with, by way of recapitulation, in the *Report on the Analyses*, which the Catechist gives a fortnight later.

It is evident that the children ought to have some definite knowledge of the subjects taught. (The subject for the past year has been the Apostles' Creed and Lord's Prayer, given in forty lessons.)

As to details: in most respects the suggestions made by Mr. Spencer Jones in his pamphlet "The Clergy and the Catechism" are carried out. The following facts may be of interest:—

- i. At St. Aidan's the School is under the Church, and the move from School to Church is very quickly accomplished. A hymn is started as soon as a few children arrive in Church, so that the children sing in procession and get to their seats without disorder. Of course each child has his own duly appointed seat.
- ii. The *questioning* of individual children is found to be quite as easy in St. Aidan's (with its 220 children) as in St. Patrick's (with its 120 children).
- iii. The whole system is very popular with the teachers. They have been far more regular and their work much more efficient since the "Méthode" has been introduced.

It may be added that the system is spreading on Tyneside. The whole rural deanery of Gateshead, with 25 clergy and 500 teachers, has united in the system of definite preparation classes. The same scheme of lessons with the same "outlines" is being used throughout the deanery. In several of these parishes, as well as through the Durham Diocese, the further development of the Dupanloup system is being partially or fully carried out.

EDWARD H. STEWART, M.A.,

Vicar of St. Aidan's, Gateshead-on-Tyne.

J. AUSTIN KEMPTHORNE, M.A.,

Curate Assistant, Gateshead-on-Tyne.

APPENDIX III.

AFTER CONFIRMATION.

MY DEAR FRIEND,

There is great need, as you say, for some means by which those who have begun well may go on to learn the way of God more perfectly. A right knowledge of the Catechism is a basis, an incentive, and a faculty for further apprehension of the Truth: a basis, for all Christian doctrine and worship must stand on simple instructions touching the Creed, the Commandments, and the Lord's Prayer; an incentive, for the right inculcation of these first things must create an appetite for fuller knowledge; a faculty, for the Catechism deals with the alphabet of Theology, and at every later stage of learning unconscious reference must be made back to elemental things, the axioms and postulates of the full science.

You ask how this further instruction is to be given. We have found in this parish a way which gives good promise, and which may be adapted to the conditions of other parishes, rural or urban. We have gathered our young men into a Theological Class, and by this means have introduced them to serious and systematic study of the Faith. Let me say simply how we have done this, as you think it may be suggestive to others elsewhere; and pardon the apparent egoism of vaunting our system. We began by asking the younger men of the congregation by public announcement in Church to offer themselves for work in this Parish, and for preliminary preparation for that work by definite religious study: eighteen or twenty names were sent in, and the class has grown continuously from that beginning. We appointed then a Secretary, who should mark the attendance of members, and later, a

Librarian, who should transact the necessary business of buying the text-books and retailing them to the members. We call our class together on Sunday nights after Evensong, and the lectures have usually occupied rather more than one hour. Let me anticipate certain questions that would be asked at once. (a) Of what age are your members? They vary considerably in age, from sixteen to forty, perhaps the average would be about twenty-two or twenty-three. (b) Of what social class are your members? They are widely representative of town employment, schoolmasters, clerks, business men, and a few manual workers. (c) Do they intend to seek Holy Orders? It may happen that ultimately two or three will go from our class to college, but that is not its direct or primary purpose, nor do the members generally treat it as being anything else but a thorough means of equipping them for work in this Parish, and for dealing with their fellow-men: they are well conscious that the difference between a priest and a layman is not that one is better informed than the other, but that the priest has received the Holy Ghost for his office and work in the Church of God. We find our members most receptive of teaching and regular in attendance; and we have good reason to believe that very many of them are as diligent in private study as they are constant in hearing the lectures. The Class has been in existence one whole year, and has now entered upon a second. The course of study was arranged so as to give to each subject in turn a series of consecutive lectures extending through four or six Sundays; thus, Church History occupied six Sundays, then Church Doctrine filled six; and after these series had been taken we made a recapitulation of the past studies on two Sundays. The divisions of our course during last year were these—history, doctrine, apologetics, homiletics, and liturgy. This year we have planned to have lectures on the Sacred Scriptures throughout January, on the Fathers throughout February, and on the Liturgies in this connection throughout March. That is to say, we shall note how the Truth is *contained* in the Scriptures, *defined* by the Fathers,

and *reflected* in the Liturgies. Our members supply themselves through the Librarian with text-books ; with each course of lectures we name the best manual. Thus, with Church History, they read Cutts' "Turning Points;" with Doctrine, Ewer's "Grammar of Theology ;" and we have distributed also prepared analyses of special subjects in history or liturgy. The blackboard has been freely used, and the members have been encouraged to make notes for their after study.

In August we suspended the Class meetings for five weeks' holiday, and in July we had an examination. The examination was held by two kind neighbours, whose ability is beyond question, and their report has been of the greatest service to us. It stimulated and encouraged our members very appreciably ; it proved that the students who have fewest natural advantages may, by application, attain to results as good as those reached by their more favoured and better placed fellows ; and it afforded some guidance to the conductors by indicating the general variations of accuracy or laxity on the several subjects which have been treated.

Finally I would suggest that where the work seems to be too heavy or exacting for any parish priest by himself, the assistance of neighbours may always be reckoned upon. A course of lectures in history was given to our Class by the priest of an adjacent parish, and this afforded the greatest help to our members. In this way men of particular studies may be of great service, and a new bond of brotherly sympathy will be created amongst the clergy themselves.

The members of our Class have now spontaneously undertaken to raise the funds necessary for the provision of a small Theological Library for this Parish, this is to contain works of reference, which are costly beyond the reach of individual members ; and we hope that standard works of reference may by this means become accessible to all who desire to pursue their studies yet more deeply. And we are now, after a year's preparation, beginning to make use of the members as a mission staff, and to find

employment for them in the several spheres of work which are necessary in a large town parish. From this time the active work without and the careful preparation within will go forward concurrently; that as the first servants of our Blessed Lord so these "may be with Him, and that He may send them forth."

Believe me, with every fraternal salutation,

Yours very faithfully,

JOHN WAKEFORD.

APPENDIX IV.

THE CATECHISM.

THE REV. E. ELMER HARDING.

WHEN I was working some eleven years ago in East London, my Vicar, the Rev. Canon Scott, now Vicar of Lavenham, called my attention to an admirable manual, "Notes of Catechisings: chiefly Doctrinal and Moral," compiled by a London Vicar, with a Preface by Canon Knox Little. The London Vicar was the much lamented Vicar of St. Peter's, Vauxhall, the Reverend George Herbert. A passage in the Preface to his "Notes of Catechisings" has often struck me: "A considerable number of young people pass through long periods of Sunday School teaching, and yet are in the end painfully wanting in a knowledge of the Christian Faith." Many private conversations and many public discussions at clerical meetings have confirmed the truth of this statement.

There can be little doubt that it sums up the experience of a very large number of Parish Priests. The importance of definite dogmatic teaching for the young is being forced upon us with persistent reiteration. Manuals of Church Teaching abound, *e.g.*, Holme's "Catechist's Manual," "Outlines of Church Teaching;" Allen's "Church Catechism;" Robinson's "Church Catechism Explained;" Vernon Staley's "Catholic Religion;" Russell's "Doctrine and Discipline of Holy Church," etc., etc., etc.

Excellent as these and many similar manuals are, they do not supply what Mr. Spencer Jones seeks in this volume to supply—suggestions, based on his own experience, for a more *thorough and methodical system in imparting* dogmatic teaching to the young. The author has read and inwardly digested Bishop Dupanloup's

invaluable work, "The Ministry of Catechising." He has boldly applied it *mutatis mutandis* to the needs of his own Parish. In this volume he gives us the results of his study of Dupanloup and his own application of the "Méthode de St. Sulpice." After hearing the author lecture some months ago on "The Clergy and the Catechism," I resolved to pay a visit, if possible, to Moreton-in-the-Marsh, to test the method here advocated. I wish that space would allow me to describe in detail what I saw—the well-ordered service, the admirable discipline, the reverent behaviour, the keen interest, the bright answers, the intelligent exercises, the methodical instruction, the loving exhortation, the quiet dismissal. It made me wish to be a boy again, and learn my Catechism under these more favourable circumstances. If anyone doubts the possibility of applying the method to the needs of the English Church, let him pay a visit some Sunday afternoon to Moreton-in-the-Marsh, and attend the Catechism in the Parish Church at three o'clock. If definite dogmatic teaching is of the first importance, scarcely second to it is the need of more thoroughness and system in imparting it.

Three considerations seem to me to be of weight.

1. In the Catechism—thus conducted—we have the best possible preparation for Confirmation. The preparation is more than half complete when the child has learnt in the Catechism, and has written down in the Exercises, the outline of faith, morals, prayer, and Sacraments.

2. In the Catechism—thus conducted—we have a most effective means by which every Diocese might be quickened into revived Church life. The Catechism is not only building up the young on their most holy faith, but is exerting a wide and wholesome influence upon the parents, who will be found to take a keen and intelligent interest in the Exercises of their children. The building up of the faithful, the conversion of sinners, the reconciliation of dissenters, and the prevention of further secessions are the natural results of definite Church teaching, systematically and sympathetically imparted.

3. But who is sufficient for these things? If the Catechism is to take its rightful place in the work of the Church, there must be more distinct training for this ministry in the programme of our Theological Colleges. We give some instruction to Candidates for Holy Orders in the composition and delivery of sermons. We have yet to give instruction and help to those whose chief work in the future will be that of the Catechist and the Teacher, in the still more difficult task of training the young, and feeding the lambs of the flock. But for this the skill of the specialist is needed. This little work will supply one half of the need; and for the rest, I should like to add, a personal visit by its author to all our Theological Colleges, if time and circumstances would allow, would supply the other half. *Amas Me? Pasce agnos Meos.*

APPENDIX V.

ORDER OF SERVICE (FOR CHILDREN).

LITANY (Hymn), full two verses ; other odd verses by 2, 4, or 6 choir boys. No "Amen" for Litany, but key-note for "Lord have mercy upon us."

"Our Father evil."

Let us pray.

Collect (for day or to match Litany).

Creed.

Notices (in Pulpit—Children tell Parents).

Quarter of an hour Catechising.

Hymn (during which Collection from older people).

Collect (to match Catechising).

Blessing.

Hymn (Dismissal).

Further Notes:—

All week-day Teachers on Sunday.

Subjects of Catechisings—Seasons of the Church.

Creed (to fit the Seasons where possible).

Lord's Prayer.

Ten Commandments.

Sacraments and all means of grace.

Everything for which there is a Service in Prayer Book, including that "For those at sea."

Ordination Service (Preface to the ordinal can be made most instructive).

Coronation Service can be spread over four Sundays.

Three years for the whole course.

Sunday Clubs connected with Sunday Service.

All Prizes, Day School as well as Sunday, given away in Church. This makes it an act of the Church.

Children's processions, banner, Catechising in pulpit (far better than walking up and down).

In the Sunday School don't give children who have left Day School to Day School teachers, but to Clergy or laymen, ladies or "Sisters," if there are any working with you.

The vulgar tongue, and a sense of humour for children.

THE END.

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Jones, Spencer John, 1857-1943.

The clergy and the catechism; being an attempt to adapt the "Methode de St. Sulpice," as expounded by Mgr. Dupanloup, to the ways and wants of the English church. London, Skeffington, 1895.

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